LIBRARY OF PRINCETON
APR 11 1918
THEOLOGICAL SEMINARY

Division HQ31
Section .G16

THE PSYCHOLOGY OF MARRIAGE

THE PSYCHOLOGY OF MARRIAGE

BY

WALTER M. GALLICHAN

AUTHOR OF

"THE GREAT UNMARRIED," "WOMEN UNDER POLYGAMY"

LIBRARY OF PRINCETON
APR 11 1918
THEOLOGICAL SEMINARY

NEW YORK

FREDERICK A. STOKES COMPANY

PUBLISHERS

Copyright, 1918, by
FREDERICK A. STOKES COMPANY

All rights reserved

PREFACE

THERE can be no understanding of the deepest problems of human life, no right evaluation of sex love, and true appreciation of the sanctity of marriage, and no sound foundation for private and social sexual morality until a greater number of men and women apprehend the immense sway of the instinct of love in the destiny of mankind. The most massive of all the emotions has been analyzed by philosophers and metaphysicians in every age. Art and poetry have revealed the sublimity, the beauty, the ecstasy, and the torment and tragedy of love. Science is teaching us that this passion is more complex, profound, and significant than the greatest poets and thinkers of the past ever divined. For this supreme energy is not solely the stimulus to love between the sexes and to the continuance of the race. It is the source of socialized living, the origin of most moral codes, the basis of altruism, the motor-force of the highest human activities, and the spring of exalted conduct.

The psychology of sex is beginning to be recognized as a supremely vital study. Primitive man weaved endless fantasies around the erotic and

reproductive mysteries, and most of the thinking in our day is colored, impeded, and prejudiced by the survivals of barbaric superstition. Fantasy constantly thrusts its ancient symbolism, taboos, and fear into even the more rational and dispassionate minds. We still know infinitely little of the marvels of mind. Our buried, unconscious thought comes startlingly into conflict with our fully conscious perceptions and judgments. The ancient dreads make us doubtful and timid in the contemplation of a stupendous power. A disposition to evade the deeply perplexing and disturbing questions of sex is still pronounced in certain intellectual types of men and women.

Thus, we encounter constantly the phenomenon of the darkest ignorance of the sexual life, and the singular loss of instinct, which Sir James Paget and other medical and scientific observers have noted in modern civilized people. I shall refer in these pages to the very curious anomaly of the arrest of intelligent thought upon a subject that so intimately concerns every human being, and attempt to provide the explanation. It is certain that the inevitable preoccupation with personal and normal manifestations of the sexual impulse is, in most cases, accompanied by a conspicuous ignorance of physiological and psychological facts. There is, indeed, no sphere of human thought in which will be found such deep misunderstanding as in that of sex. This paradoxical ignorance pro-

vides a highly instructive theme for investigators in the problems of human behavior.

The way of safety, sanity, and well-being is in a knowledge of the order of Nature. Efforts of complete suppression of the life-force, and reckless gratification of desires are both opposed to the natural scheme and a sane social morality. The direction and proper use of the erotic craving is one of the duties and disciplines of life. Sex is a potentiality that cannot be underrated and trifled with, and still less ignored. There scarcely exists a man or woman who can assert complete immunity from emotional unrest, mental difficulties, ethical dilemmas, or physical signs related to the sex life. Whether we realize it or not, and even though we may resent it, the vital urge, as expressed in the pairing instinct, is always more or less active within us. According to temperamental conditions, inclination, power of control, and circumstance, this kinetic will impel us to wooing, marriage, and the founding of a family, or to dissolute sex relations, to perversities of instinct, to dishonor, to zeal in social reform, to philanthropy, or to refuge in monastic life. We are impelled by an irresistible power, sometimes tyrannous and alarming, to appease the universal prompting, either by the purely natural means, or by the method of sublimation and transference.

Unquestionably, the right course for the vaster number of men and women, endowed with normal

emotions and powers, is to obey the yearning for mating. In our complicated civilization the pathway to marriage is often beset with obstacles, and the journey slow and arduous. For ten or fifteen years, or much longer, after the first definite arousing of the sex instinct by the bodily and psychic changes of puberty, we are required to practise restraint upon our strongest longings. When we overcome the social and economic hindrances to conjugality, nine out of ten of us enter that state of life at least somewhat bewildered and unprepared. Certainly, the majority of young women are liable to extreme perplexity, and frequently exposed to mental and emotional danger and injury to health through the neglect of necessary knowledge. Nor can it be said that the average man is often sufficiently instructed in marital hygiene, and imbued with an adequate understanding of the nature of woman.

Knowing from my own experience of life, from the confidences of many persons of both sexes, and from forty years of research and inquiry, that most persons meet with problems in marriage, and that almost all suffer some doubt, if not distress, in the conflict between the passion of sex-love and the numerous necessary inhibitions of society, I have written this book in the sincere hope that my words may be helpful.

OAKDENE,
GIDEA PARK, ESSEX
1917

WALTER M. GALLICHAN

CONTENTS

PAGE

PREFACE v

CHAPTER I

THE SUPREME IMPULSE 1

Present-day Attention to Questions of the Sex Life—Race Regeneration and the Protection of Mothers—Social Reform Organizations—The Potency and Importance of Sex—The Love Impulse—Primitive Man and Sex Love—Symbolism and Taboos—Civilized Man and Amative Emotion—Suppression, Repression, and Sublimation of the Instinct—The Elan Vital—The Combat for Chastity—Sexual Ignorance—Need for Adequate Knowledge—Reticence of Parents.

CHAPTER II

BEFORE MARRIAGE 16

The Child Mind—Curiosity concerning Reproductive Processes—Dangers of Evasiveness and Deception—The Precocious Arousing of Sex—The Great Need for Sound Education — Auto-erotic Manifestations — Scientific Opinions — Automatic Habits—Perils of Alarmist Teaching—Effects of Masturbation—Prevention—Modesty in Children—Training of Children and Adolescents—The Right Instructors—The Method of Teaching—Ignorance in Manhood—Causes—The Internal Secreting Glands—The Conservation of Chastity—Dangers of Pornography—Girls and the Sex Instinct—The Phenomenon of Menstruation—Its Meaning and Importance—Hygiene for Women—Continence—The Uplifting of Ideals of Love—The Struggle for Chastity—Counsels.

CHAPTER III

CHOICE IN LOVE 65

Difficulties of Purely Natural Choice in Artificial States of Society—Differences in the Motives of Selection—The Bodily Appeal—Feminine Choice—Appreciation for Strength rather than Beauty—Selection in Youth—Aberrations of Sex Instinct—Race Culture and Choice—Hereditary Diseases—Courtship—The Psychic State in Wooing—Disadvantages of Long Betrothal—Differences during Courtship.

CHAPTER IV

PAGE

PROBLEMS OF CONJUGAL LIFE 82

Ignorance of Civilized Men and Women—Impairment of Instinctive Guidance—Results of Civilizational Influences—Psychic Love—Conjugal Intercourse Periodicity in Desire—Mental Attitude to Sexual Processes—The Bride—Duties of the Husband—Women not wholly Passive in Love—Anæsthesia, or Sexual Frigidity—Causes—Abstinence and Health of Women—Neurosis—Psychic Indifference—Perversion as a Disability for Marriage—The Hygiene of Conjugal Life—True Conjugality—The Importance of the Tactile Sense—Knowledge for Husbands—Preparation for Marriage—Marital Disharmony.

CHAPTER V

THE HUSBAND 120

Opposition to Sex Education—Need for Understanding—The Husband as Initiator—Differences in Sexual Temperament—Pre-Conjugal Continence—Celibacy—Chastity in Adolescence—Early Marriage—Benefits of the Conjugal Life—Uses of the Erotic Energy—Age of Marriage in Man and Woman—Impregnation—Psychic Effects of Marital Relations—Affectability of Women—Organization of Woman Differentiating her from Man—Menstruation and its Manifestations—Moderation and Excess in Marriage—Pregnancy and Lactation—Need for Husband's Tact and Sympathy—Ethics of Conjugation—Woman's Yearning for Love—Season for Fecundation—Influence of Bodily and Mental States—Mistakes and Disabilities of Husbands—Impotence—Alcohol and Reproduction—Healthy Parentage.

CHAPTER VI

THE WIFE 164

The Status of Woman—Neglect of Education—Want of Physiologic and Hygienic Knowledge—Distorted Views of Sex Function—Secondary Sexual Characters—The Reproductive System—Periodicity—Not a "Humiliation"—Idealism in Love—Anabolic Characters—Woman's Part in Wooing—Capacity for Love—Sex Impulse in Woman—Marital Relations—Morbid Recoils—Sex Antagonism—Feminine Attractions—Over-Dressing and Exposure—The Lure of Clothing—Indifference Shown by Wives—Matrimonial Mistakes—The Unpreparedness of Brides—Maternal Feeling—The Hormones—Importance of a Healthy Sexual Life—Natural Handicaps on Women—Abortion—Premature Birth—Sterility—Emotional State in Pregnancy—Change of Life—Psychic and Physical Signs—Hygiene at the Menopause—Need for Woman's Knowledge of Man—The Tactile Appeal.

CHAPTER VII

PAGE

AN ANCIENT SOCIAL PROBLEM 219

Prostitution and Marriage—Modern Investigations—The Origin and Growth of Prostitution—The System of Regulation—Venereal Affections—Their Effects on the Race—Proposed Methods of Combating the Evil—The Education of the Public Advised—Opinions of Physicians—Positive Causes of Prostitution—The Economic Factor—Wealth and Prostitution—Remedies Suggested—Encouragement of Earlier Marriages—Parasitism.

CHAPTER VIII

PARENTAGE 242

Reproduction Not Duly Considered—Eugenics—Objections of the Reactionary—Common Misconception of Scientific Human Propagation—The Feeble-minded—Factors of Mental Deficiency—Selection and Hygiene in Wedlock—Purposive Abortion—The Birth-rate—A High Birth-rate accompanied by a High Death-rate—Modern Restriction of the Family—Neo-Malthusianism—Medical and Clerical Views—Occupation and Maternity—Overstrain of Mothers—The Need for Rest in Pregnancy—Suckling—Its Importance to Children—Anæsthesia in Childbirth—Twilight Sleep—Risk of Child-bearing—Improved Physique of Upper Class Women—Degeneracy through Poverty—Women Workers and Motherhood—Pensions for Mothers—Puericulture in France—The Underfed Parent—Under-nourished Children a Danger to the State—Determination of Sex—Various Theories—The Question of Maternal Impressions during Gestation—Care of Infants—Rational Education of Children.

CHAPTER IX

SEX AND THE COMMUNITY 280

Life's Beginning—Conjugation—Marriage the Basis of Society—Origin of Culture—Primitive Marriage—Promiscuity and the Matriarchate—Monogamy as the Most Widely Practised Form of Sex Relationship—Stages of Marriage in Human History—Marriage among Existing Primitive Races—Savage Continence—Conflict between the Love Ideal and Economic Considerations—Love and Labor—Conventional Matrimony—The Freeing of Women and the Re-birth of Love—Early Marriage—Schemes of Facilitation—Anomalies of the Sexual Life of our Times—Women the Chief Sufferers—Sex and Society—The Right Direction and Use of the Erotic Impulse—Conclusion.

THE PSYCHOLOGY OF MARRIAGE

The Psychology of Marriage

CHAPTER I

THE SUPREME IMPULSE

The western world is perplexed by an old problem rendered more difficult by war. Never at any period preceding the vast convulsion of Europe has such a momentous attention to questions related to sex and marriage been witnessed in England. The declining birth-rate, preventable child mortality, and the care of mothers are prominent topics of discussion. Deferment of the age of marriage is recognized as menacing to the social stability and health of nations, and there are European schemes and suggestions for the facilitation of earlier marriages and more marriages. We have been compelled at length to inquire into the hindrances to wedlock, and the anomaly of involuntary celibacy for an immense number of women and a host of men. Prostitution and its resulting racial poisoning have been discussed in government commissions, in the newspapers, and on public platforms, with unprecedented candor and earnestness.

There is awakened zeal for the improvement of the race. We are beginning to shed some of the misconceptions and prejudices which opposed the earlier eugenical doctrine. Intelligent men and women are learning that race-culture does not imply monstrous, drastic, and unjust interference with the romance of love and with free choice in wooing, but the arousing of a sense of responsibility to oneself, the family, the community, the nation, and posterity in sex selection and reproduction. In the important social fields of infant hygiene, and the diminution of the high death-rate among young children, the lessening of still-births and premature births, and the proper treatment and training of mentally deficient children, we are now showing more solicitude and scientific understanding than at any previous stage in our national development.

The protection of motherhood has become a vital question for the whole community. At no time have so many potential and actual mothers been employed in industries hitherto restricted to men. If a large mass of women continue to labor in the future, it will be necessary to investigate the effect of hard toil and muscular strain upon mothers and their children, and to devise means whereby working women may be protected against the serious risks of over-exertion.

The social and hygienic reforms of the reconstruction period, after the cessation of the present

inevitable disruptive and disintegrating process, will be very directly, as well as indirectly, concerned with the sex-relationship, marriage laws, and domestic life. Many of our traditions, customs, and enactments will be reconsidered in the immediate future. We shall strive for a saner, less stressful, happier life. The love of the sexes, —the basis of the family, the group, the ordered community, and the state,—will not only be the supreme theme of the poet, the dramatist, and the novelist, but the study of sociologists, psychologists, ethical philosophers, and scientific inquirers. And that this association of the artistic and poetical with the spirit of inquiry and the passion for truth will greatly exalt and refine the social attitude to love and marriage, is already being demonstrated.

This is shown by such signs as the inception of several important research and propaganda movements, e.g., the National Council of Public Morals, with supporters and vice-presidents representing the Church through several bishops, and medical authority by the names of eminent physicians; also by the formation of the Association for Moral and Social Hygiene, which, like the first organization, issues numerous useful pamphlets; and by the present agitation for the diminution of child mortality, the hygienic care of the working mother, and the healthy nurture of children. Besides these indications of increasing solicitude for ques-

tions of marriage, race-preservation, and infant protection, there is a spreading appeal in the western world for the inculcation of sane knowledge of that stupendous psychical energy which is manifested universally in the emotion of sex-love. The movement for sexual education is gaining the greatest importance in all the cultured nations. This reform is one of the most hopeful auguries for the future of humanity. It can scarcely be over-estimated.

Professor M. A. Bigelow, of Columbia University, forecasts a finer human life as the result of this teaching, which is designed to "help young people prepare to meet the problems of life in relation to sex." He writes ("Sex Education," 1917): "As adjustment of manhood and womanhood through the larger sex-education becomes more and more abundant and more and more perfected, the sum total of human happiness will increase."

Sex-love is beginning to assume its rightful and massive proportion in recent psychological and sociological research. The potency of sex for developing the highest as well as the lowest instincts and passions of human beings is manifest in the noblest altruistic conduct, and in the most debased and anti-social vices. It is the duty of the moralist to understand sex, and to direct it, in accord with Nature, towards the highest aspirations and virtues.

Two supreme impulses sway organic beings. Life is primarily a struggle to satisfy the nutritive need, the greater part of the remaining energy being impelled by the second fundamental instinct of love. It is the custom of some minds to compare these two imperious desires, and to place them on the same plane. Both cravings are dominating; but the range of the passion that attracts and unites man and woman is far more complex and diffused than hunger. In the higher states of society, the problem of hunger is rendered less acute by the endless devices of mankind for the cultivation of the soil, the preservation of all sources of food supply, and the distribution of the fruits of the earth. The pastoral and industrial communities are relieved from the uncertainty, the dangers and the hardships that surrounded the struggle for existence in the hunting age. They have, therefore, a surplus of energy and an increase of interests.

Civilization has intensified the love-impulse and heightened its psychic complexity and relation to society in an amazing degree. The present social organization in the advanced nations provides by mechanical means for the first primary necessity of nourishment, and leaves an immense residuum of force, which is directed towards other outlets. Wealth in a nation yields leisure for a large class, and division of employment relieves many from the ruder labors of every-day existence. Social

evolution has complicated the sex instinct until few of its manifestations in the stages of barbaric development remain in their crude primal form. The development of the civilized brain has transformed the animal impulse of periodic mating into a subtle, intricate, and pervasive emotion linked with religious idealism, morality and art. It is almost impossible to define the boundaries of this vital force. The sexual energy of life is intimately connected with our ancient traditions, beliefs, emotions and conduct. It is this profound psychic complexity that contrasts love in mankind with the sex hunger of the animals.

Primitive man groping for knowledge while the brain was undeveloped, recognized the Sun as the source of all life, and hailed the life-giver as a deity. Later, the minds of men were awed and bewildered by the overwhelming power of the impulse that urges to mating and reproduction. This force, which Cicero used in the sense of a supreme longing, or "to wish" (*libido*), is most powerfully exercised in the instinct of sex-love. The eternal *élan vital,* the vital thrust, impulsion, or profound yearning is not simply erotic desire. It is a variable wish, a transferable energy, with great mobility and potentiality of sublimation.

Very early in primitive culture man was allured and appalled by this massive force, this source of life and motor of action. He recognized it as the sum of energy, and sometimes as the cause of

propagation, and partly feared it as a perplexing mystery of life. His attitude was chiefly one of fear. The sun worshipers realized that the fire in the heavens, which made the earth bring forth the grains and fruit, was not always beneficent, for the sun's rays could strike a man down, scorch the soil to barrenness, and wither the corn which gave him sustenance. There could be no life without fire, but this element was also dangerous and fearful.

The awe surrounding sex was of the same character as the reverent fear of the sun. Sun worship and sex worship were inter-related. Both the sun and sex were the givers of life. A great and very solemn faith and ritual grew from the reverence for the sexual energy. To this day its traditions unconsciously influence every one of us. The Phallic cult was not, as some uninformed minds have surmised, a mere manifestation of a perverse human craving for obscenity. Phallicism was a sacred religion, with an incalculable influence upon humankind in the early age of primitive development. It survived for ages, and much of its ritual and symbolism was incorporated with later religions. Not many generations have passed since the cultured Greeks practiced rites and observances which seem to us astounding and often repellent.

From the remotest age there appears always a tendency to dread the erotic impulse, and to sym-

bolize all its expression. It is not necessary now to strive for explanations, and to refer to the manifold mysteries of the sub-conscious or unconscious self. The origin of the awe is not entirely mysterious, if we merely reflect upon the stupendous power of the libido, and the sorrow, suffering, and disaster that often result from it. We are surrounded with instances in daily life. The force has been likened to a demon, to a wizard, and to the tooth of a fierce beast. Asceticism, which demonstrates the recoil and distrust, abounds with evidences of dread. Hence, it is plain that man has always dreaded, but always furtively invited, the passion that is essential for the continuance of his species. The more we study symbolism throughout the ages, the more evident this fact appears.

Civilized man has an imposing heritage of traditional influence in the sphere of sex. He is more prone to amorous emotion than his ancestors. Refinement has accentuated his desires, and spiritualized his fundamental animal yearnings. From one standpoint sex-love is to be judged as physiological. But to view it from that standpoint alone would be quite futile and scarcely possible. There is a profound difference between the obsessional periodic pairing of the sexes among savage races and the elaborately psychic love-making of the modern man and woman. It may be said that the chief object of cultured morality has been to re-

press or sublimate the physical impulsion, and to attempt to minimize its meaning and potency.

With the increase of emotional, æsthetic, and material stimuli to love in the advanced nations, the tendency to sublimation has increased at fairly equal pace. We realize that the libido is not necessarily and arbitrarily fixed in all cases.

The complexity of the impulse and its heightened intensity demand the sublimating process. Our ancient fathers of the race were unskilled in direct and rational thinking upon the great problems of humanity. They were unable to recognize that the life-force need not be wholly centered upon sexuality, that a part of it at least is transferable into other channels. The personal and social peril of uncontrolled indulgence of sexual desire has impelled civilized mankind to attempt repression, suppression, and sublimation. Religion, custom, and laws inhibit irresponsible gratification. A conflict with natural inclination is aroused, and the repressions demanded are frequently severe.

Complete *suppression* of the surging force is an ordeal beyond the power of the great mass of humanity. Suppression results in displacement and substitution; but the original energy cannot be said to be annihilated. The most rigorous of the ascetics were constantly on their guard against the dreaded wish and the erotic fantasy. The thrusting down of deep emotions into the under-

consciousness, and the attempt to ignore and forget them, does not expel them. The desires are submerged and apparently vanquished, but their influence upon the mind, character, and conduct is still active. Apparently, the conflict may be at an end. Actually, it is working invisibly. Few of us escape this struggle of the ineradicable wish and the strangely vehement propensity. We are compelled to sublimate the force, and our success depends upon our mental and moral capacity, strength of will, early training, environment, and aptitude for discovering substitutes. One man diverts part of the energy into work or business activity; another absorbs a part in sport, and another in study or art. To many religion is an aid towards sublimation. The great saints have not often been men and women of lethargic emotions and feeble desires, but, on the contrary, natures liberally endowed with the *élan vital.* "The man who is not passion's slave" is the conqueror in many violent spiritual combats.

These diffusions and transferences become more imperative when the yearnings are perplexingly complicated by the social attitude, education, and moral bias. The artificial state of society among the highly civilized has deepened and expanded the erotic energy, and at the same time placed numerous restrictions upon actual satisfaction. Celibacy, for example, is unknown amongst primitive tribes. Among the civilized, many social

factors combine to cheat men and women of love and marriage until long after the onset of the nubile age, and frequently for the whole of life. This anomaly engenders social evils, vices, diseases, and widespread mental disquietude and suffering.

Encompassed by powerful stimulations, temptations, and excitants, the civilized man is counseled by religion and ethics to preserve complete chastity before and after marriage. The woman craving love and maternity is often doomed to utter frustration of her natural hopes and longing. Our sex morality is rigorous in theory; but in practice it is full of laxities, inequalities, and often cruelty, especially towards women. Seduction, illegitimate births, infanticide, purposive abortion, prostitution and racial poisoning, sex vices and abnormalities, all flourish under our chaotic code. Can it be said that our attitude to the supremely important questions related to and revolving around the sex-relationship is sane, practical, and humane? The evils and the suffering are not necessary, inevitable, or irremediable. Some of them could be banished, and others greatly lessened, if not entirely removed, by sensible social hygiene, and the upraising of finer ideals of love, marriage, and parentage.

The positive teaching of sexual ethics, the hygiene of conjugality, and humaniculture, must supersede the present negative morality, the lack

of instruction in supreme duties, and the reckless reproduction of physically and mentally defective offspring. Men and women must not merely be enjoined to strict chastity before and after wedlock. They should learn why they should be chaste, and how to avoid unchastity. When experienced physicians tell us that the sex-life of the mothers of the race is "terribly neglected"; that scarcely one man in twelve knows anything of the psychology and physiology of woman before marriage, and very few learn what should be known after marriage; that ignorance in sex matters is "appalling," especially among women; that this ignorance leads in women, and also in men, to such mental disturbance as psychasthenia, hysteria, and depression; that thousands of feeble and ailing children are born through the errors of parents, and that fifty per cent. of infantile deaths are preventable—we may ask whether our civilization is real or spurious.

Besides this primitive ignorance of the hygiene of marriage, with its fatal results, there is the moral problem of sex, which can only be approached by the sure road of knowledge. No doctor prescribes a method of cure without inquiry into the cause, the symptoms, and import of the ailment. In the field of sex morality we have a ready-made prescription for the healing of the whole community, based upon centuries of

neglect of the subject, traditional prejudice, amazing delusion, and primitive conjecture.

In my study of this question, I have collected, from over fifty educated normal men and women, a number of singular fallacies concerning the physiology and psychology of sex. Some of these errors are extraordinary. Many years ago it was made plain to me that erudition, academic distinction, and a reputation for intellect may exist with the deepest ignorance of sex. There are gray-haired grandfathers with a perfectly childish ignorance of matters that concern the physical and mental well-being of the individual, the family, and the community. There are mothers of several children, who, after years of married life, are unable to guide their sons and daughters in questions of healthy marriage and the nurture of offspring. Our educational conventions evade the great main issues of life. Many learn the dead languages, but little of the thought and ways of men in the past and the present. The central problem of life is the love instinct, the very source and motor of existence.

Our archaic dread of the animal instincts has had its purpose in the evolution of morals. The need for combating fierce and unruly passions has proved disciplinary, strengthening, and refining. But the danger of thrusting aside the desire for inquiry and understanding is acute. Any stifling of the truth of human emotions and longings

tends to immorality and neurosis. We cannot act well if we do not know rightly. When scientific investigation is neglected, under-valued or impeded, natural curiosity and interest become vitiated, and instead of reverent research and a wholesome attitude of the mind, there is a substitution of furtive indecency. It is a lamentable fact that our neglect of sane instruction fosters both the false modesty that refuses to reflect and learn, and the prurient habit of thought which debases and vulgarizes the holiest human emotions and desires. From this profound moral error all kinds of fatal misunderstanding arise in the minds of the young, and often become fixed for life. The reticence of parents and teachers exposes youth to the grave evil of contamination by the thoughtless, the ignorant, the morbid, and the unclean-minded. Evasion and silence defeat morality, and threaten the health of mind and body.

Few can escape the problems that beset the control and direction of the eternal life-energy. We should be equipped from childhood with efficient knowledge, carefully graduated and kindly imparted. Men and women are made or marred by their passions. We have within us a force that may blast or bless our lives. The potentialities and possibilities must be understood, or we stand in constant peril.

With the highest conceivable moral intent, men and women may still fail to find the pathway of

security amid the briars and pitfalls of the amative life. We cannot over-rate the value of sound moral counsels; but they must be founded in truth, not in fancy, and supported by physiological and hygienic instruction.

CHAPTER II

BEFORE MARRIAGE

To trace the development of the mind of the child is a deeply important and fascinating study. We may liken the child-brain to a soft wax, which readily receives impressions that cut deep and remain indelible. Comparatively few parents realize the extent to which the infantile mind takes notice and remembers. The psychology of childhood reveals a far deeper intelligence, curiosity, and capacity for forming views and weaving fancies than is ordinarily attributed to the young. It is now known that the life-energy assumes another form besides the nutritive instinct in the early days of childhood. The main object of the infant is to obtain nourishment, but unconsciously the second great human impulse is at work, mysteriously and powerfully.

The investigations of psychologists demonstrate very forcibly that a strong curiosity concerning the origin of their existence preoccupies the minds of very many young children. In the case of a normal intelligent child it would be strange were it otherwise. One of the first efforts of juvenile reflection must naturally find stimulation

in the mystery of the beginning of human life. While some children inquire frankly for an explanation, others secretly meditate upon the problem, and give no hint of their curiosity to the parents.

Analysis of childish speculation on this enigma shows that in a number of cases the child works out a theory of his own. When the child is keenly inquisitive, the repression of his curiosity results in two ways. The spirit of inquiry is immensely quickened by the parent's evasion of the question, and he seeks knowledge from acquaintances, and even from strangers; or he formulates secret theories of his own. The replies of children to the questions of Principal Stanley Hall and other educationists reveal the fact that puerile imagination is extremely alert in this speculation. This curiosity is not definitely sexual at the outset. The child may not associate its origin with the parents, but with Santa Claus, the legendary stork, the fairies, or the physician. Sooner or later, the question of the part enacted by the parents comes into conscious reflection.

The usual evasiveness of those to whom the child turns naturally for enlightenment frequently produces a distrust, which may develop into a total loss of confidence when the truth has been learned from other sources. Most children who have been silenced, untaught, or misled by their parents in their first years never solicit instruc-

tion from the father or mother at the crisis of puberty. An undetected but very wide psychic gulf exists at this period between the great majority of children and parents. Any casual school acquaintance or street-companion is selected as an informant in preference to the father and mother from whose bodies the child has grown. This is one of the grave anomalies of our attitude to questions of sex. That which should bring parent and child close together in trust, respect, and sympathy becomes the cause of emotional, psychic, and often moral, sundering.

The vague manifestation of the life-force in children must not be regarded as abnormal or morbid unless precocity is strongly evident. It is fatal to close the understanding to the fact that emotional sex traits, like physical characters, can and do exist among quite young children. The ignorance of this immature development has led to endless error in the training of the young, and to much mental and moral injury.

Sex begins with life, and its functions may be noted sometimes in the newly born. The milk glands of some female children are active in a certain degree at the hour of birth, and there are cases of infantile menstrual signs, as recorded by Renouf and others. Precocity is commoner among girls than boys. W. R. Williams has described over a hundred cases. Conception has been known to occur before the normal menstrual age, and

boys have been fathers at thirteen. Some authorities do not consider that psychic sexual manifestations, occurring after the age of eight, should be regarded as pathological, because ailing children are not necessarily precocious in this respect. Other investigators state explicitly that sexuality undoubtedly exists widely in children before the age of puberty. The common play of savage children certainly points to the appearance of sex activity at a very early age among many tribes.

Cases recorded from the lives of normal men and women often show an early arousing of the love-emotion. It is highly important that parents should be aware of the not uncommon close connection of physical punishment with the arousing of sexual thought and feeling. Ellis has several instances in his study of the development of the instinct. Rousseau relates that flogging produced morbid desires in his boyhood. In some cases whipping results in the perversion known as algolagnia, in which the adult actually demands pain. The question of the moral utility of corporal punishment requires very careful consideration on the part of parents and teachers. One extremely unfortunate case, that of a lady, has been recounted to me by the subject. It is an alarmingly easy process to set up lifelong sex morbidity, with its attendant mental suffering, in the nature of an impressionable child.

Our responsibility in the normal development

of our children's life-energy is tremendous. The "cosmic urge" of childhood may shape the man or woman to the finest fulfilment, or prove a terror, an obsession, or a fatality. Professor Karl Pearson describes sex as the basis "of the very highest, as well as of the very lowest, phases of human action and human feeling." By comprehension, and the cultivation of will, the amative impulse can be directed to the noblest ends. This direction cannot begin too soon. Preliminary, vague expressions of the life-energy must be understood by parents and teachers. These manifestations in childhood and youth are often spontaneous, and must not always be associated with abnormality or morbidity. On the contrary, the force of the libido is often related to fine emotional traits, strong moral aspiration, and a vigorous physique. The right direction of the instinct is one of the chief responsibilities of all guardians and instructors of the young.

In the pre-pubertal period of our life, sexuality is scarcely to be compared with the highly conscious feeling that arises, often powerfully and astonishingly, at the onset of puberty. Before the first signs of manhood or womanhood, the boy or the girl is in the caterpillar stage of growth. Mechanically, scarcely consciously, the young child may develop a habit that bewilders and grieves the parent. The author of "Common Disorders and Diseases of Children," Professor

E. F. Still, King's College, London, refers to the early spontaneous phenomena of sex excitation in children. Manifestations have been noted in children under two years of age. In these instances there can be no question of teaching, or the bad example of companions. It is before puberty that masturbation is likely to be most harmful. ("Male Diseases" Corner.)

Precocious self-excitation may arise as an accident, through local irritations, or from undefinable causes. This automatic action is frequently the beginning of the common practice of auto-erotism or masturbation. It may cease with puberty, when certain moral or emotional factors sometimes tend to inhibit it. With the deepening of moral consciousness, and the awakening of æsthetic refinement, which frequently attend the bodily changes of pubescence, restraining influences may arise. In youth, the budding of an idealistic love, more purely sentimental than consciously erotic, often serves as a protection. On the other hand, the mingling of the internal secretions of the reproductive organs with the blood, as pointed out by Dr. F. W. Mott, pathologist to the London County Asylum, gives birth to vague desires. The boy or girl, assailed by new emotions and sensations, frequently seeks auto-erotic satisfactions. Hence arises a moral and hygienic problem for the adolescent and his parents and educators. The subject of self-gratification of

sex in youth is of extreme importance. It is now plainly discussed in many books written for parents, and in others designed as warnings to the young. The fact that very little was written upon this matter fifty years ago, except in alarming and injurious pamphlets issued by advertising charlatans—who offered very questionable "treatment" by drugs and other means—is lamentable, and has resulted in much distress of mind.* Sir James Paget, Havelock Ellis, W. F. Robie, Brill, A. E. Bridger, and other medical authorities in England and America, have recently expressed the modern medico-scientific view of the practice, and a considerable number of well-known teachers, Canon Lyttelton, the Rev. H. Northcote, Principal Stanley Hall, Arthur Sibly, and Miss Norah March, among them, have treated the question cautiously, and at the same time frankly, from the standpoints of morality and the hygiene of puberty and adolescence.

The spontaneous manifestation of the impulse of sex has protean forms in human beings of all ages and both sexes. I have suggested that the reflex actions of infants and quite young children are not to be classed morally with irregularities of adult life. What may be termed a typical involuntary auto-erotic occurrence is familiar to

*Parents should read Professor Stanley Hall's "Study of Adolescence" for an account of the evil worked by charlatans. Professor Still refers to the gross exaggeration of unscrupulous quacks.

almost, if not all, men who have striven to lead a strictly chaste life in celibacy. The orgasm during sleep is now regarded by many physiologists as normal in healthy adult men, unless excessively frequent. This is not a volitional act, and though auto-erotic, cannot be termed masturbation.

Some of the old theological writers, cited by Ellis ("Psychology of Sex," Vol. II), were logically compelled to exclude this as a sin, but others maintained otherwise. That the occurrence is normal unless excessive is asserted by no less authority than Sir James Paget and Dr. Lauder Brunton, who both remark that it is common. Dr. J. F. Scott, in "The Sexual Instinct," supports this view. Albert Moll, and several other Continental medical investigators, maintain the view of normality in the case of healthy persons. From the moral point of view, it may be mentioned that some writers regard this spontaneous manifestation in the celibate as a "natural safety-valve," and that no man need profess that continence is impossible on physiological grounds, since nature has provided a substitution or vicarious means of relief.*

The purposive acts, usually termed masturbation, may originate in early childhood, and be abandoned in manhood; or they may begin at puberty, when the latent feeling usually manifests

* See Professor Patrick Geddes and Professor Arthur Thomson in volume "Sex."

itself in one manner or another. Among domesticated animals, when the sexes are separated, the phenomenon has been frequently noted. It is much commoner among the civilized than the uncultured races, but is general in a few savage tribes, according to Ploss and other writers. Statistics of the prevalence of the practice in modern civilized communities have been given by numerous inquirers. We may accept the fact that a very large number of persons of both sexes, living without normal satisfaction, practice one form or another of auto-erotism, as stated by Ellis, Forel, Robie, Brill, Dubois, Garnier, Marro, Schrenck-Notzing, Moll, Rohleder, and many other writers.

The psychic forms of auto-erotism are numerous, and are frequently unrecognized in their true character by the subjects themselves. Modern life abounds with stimuli to psychic indulgence, such as reading "voluptuous" fiction, looking at indecent photographs, taking drugs of various kinds, and sensuous day-dreaming. Many other forms might be cited on medical authority. There are many persons who are never normal in the appeasing of amative passion, but resort to the psychic, imaginative, and fanciful outlets of an auto-erotic character. Quite spontaneously, erethism is induced in some highly sensitive men and women by music, a fine landscape, or the sight of the sea, and this state is by no means neces-

sarily associated with conscious thought upon sex, or a lax morality. Mott says truly: "All the higher as well as the baser sentiments have this root in the desire for propagation, even more than preservation, for Nature is unmindful of the individual and mindful only of the species." It is very necessary that the obtrusiveness of the life-energy in its form of the sex impulse, should be clearly understood and reckoned with. This spontaneity terrified man in antiquity as it disturbs us to-day. We are prone to regard these uninvited emotions as morbid in every case, or as evidence of the impurity of human nature. And yet they may suddenly arise in any refined, rational, morally-solicitous man or woman of ardent temperament. The whole question of the preservation of a complete chastity revolves around this problem. Are we responsible for the unsought thought, the uninvited sudden yearning, the uncourted and distrusted excitement? Shall we say of our child, who is urged by a strange and bewildering impulse, unsuggested by companions, and wholly spontaneous in nature, that he is vicious?

These infantile and childish habits are often contracted automatically at an age when reason and the sense of right and wrong are undeveloped. Some authorities state the practices always begin between the age of eight and twelve, a fact that should be carefully noted by the watch-

ful parent. Mr. Arthur Sibly says ("Youth and Sex"): "Some of the most refined boys I have had the pleasure of caring for have been pronounced victims of solitary sin. That it is a sin at all, that it has, indeed, any significance, either ethical or spiritual, has not so much as occurred to most of them."

There is no need for me to urge the importance of this matter in any stronger terms than those expressed by Canon Lyttelton, Dr. Dukes, of Rugby School, Mr. A. C. Benson, and Mr. Sibly, who are all well known in the educational world. No inquiry could be valid as a guide to parents and teachers without reference to the diversity of modern medical opinion upon masturbation. We are forced to steer a course between the highly exaggerated statements of a past school of physicians, such as Lallemand and Acton, and the view of qualified practitioners of to-day in various countries. Certainly there is a growing opinion of very considerable weight that over-statement of the injury, physical and mental, arising from the auto-erotic habit is extremely harmful, inasmuch as it has caused incalculable distress of mind, despair, and not infrequently suicide.* It is this psychic perturbation that very often proves more disastrous than the practices themselves. Upon this there is an increasing agreement among those who have closely studied the question in England,

* See page 32.

America, and in Continental countries. Experience shows also that the unduly alarmed are always prone to excess.

Dr. Charles D. Fox gives a typical instance of the danger and futility of gross over-statement, and says that "youths, too, should be instructed concerning the harmless nature of nocturnal emissions, and thus saved from the decidedly harmful effects of quack literature ascribing disastrous consequences to this normal effect of sexual continence." The following extract, quoted by Dr. Fox, is from "Confessions of a Psychasthenic," in the American "Journal of Abnormal Psychology":—

"After reading a book which dealt with the evil consequences of sexual irregularities the patient 'became very chaste from fear of the horrible consequence of a lapse from virtue.' Obsessions having developed from the material afforded by the well-meant but decidedly pernicious book, the patient suffered much psychic distress, and then, as he expresses the outcome: 'My demon finally drove me to make true what I imagined would inevitably come about had I not read that book. I gave myself up to sexual excesses, not for the pleasure of them, since in my case this was impossible, but to make true what I thought would have been my fate.' "

In direct opposition to the exaggerated alarmist policy, which was adopted by almost all writers fifty years ago, and has been the means of enriching a large number of quacks throughout the

civilized nations, we have now such pronouncements as the following by Dr. A. E. Bridger, in a volume on "Minds in Distress": "Insanity, brain softening, consumption, fits, and especially a failure or loss of virility, are, according to the writers, but a few of the dire consequences of certain bad habits. . . . The habits referred to, objectionable as they are, have no power to produce any of these consequences."

Brill, after years of study and investigation, denies that the practice injures the brain or spinal cord. He deplores the tendency to terrify the patient, and has found that those who most dread the consequences are most addicted to the habit ("Psychanalysis"). Several writers have expressed a similar opinion upon the danger of overemphasizing the gravity of the physical results. Principal Stanley Hall, in his splendid "Study of Adolescence," in an investigation of the methods of the quack pamphlet writers, states that he bought 1,000 letters, and was offered several million, written for the greater number by youths "with their heart's blood." The demand for knowledge and guidance and the craving for remedies are tremendous, as this experience shows. The letters were sold by the charlatans, with an assurance that the writers were prepared to try other practitioners and advertising medical companies.

Years ago Sir James Paget affirmed, in his

"Clinical Lectures," that auto-erotic evils have been much exaggerated. This opinion has since been supported by Gross, Ellis, Erb, Curschmann, Robie, among other medical writers. Havelock Ellis points out that there are specific psychic results, such as a liability to neurasthenia, and a recoil against normal expression of desire in later life, especially in women, when the habit is excessive. Auto-erotic practices, according to Ellis, "often produce a certain degree of psychic perversion, and tend to foster false and high-strung ideals of life."

Dr. Robie condemns the "scare" attitude. Nevertheless, this earnest writer advises the warning and control of the young, and enumerates various mental and physical factors of auto-erotism in childhood. Professor Maurice Bigelow, Columbia University, in "Sex Education," writes: "It is scientific to say that the habit may weaken the nervous system and indirectly affect the general health, especially in pre-adolescent and early adolescent years." Bigelow regards "mental masturbation," the day-dreaming of young women concerning sexual functions, as "probably more harmful than mechanical manipulation."

Dr. Dukes, of Rugby School, thinks that "the harm which results is moral, intellectual, and physical," and refers to a drain upon the growing system, nervous shock, debility, and enfeeblement of the intellectual powers. Among those who at-

tribute insanity or minor nervous and mental disease to the practice were, in the past, Sir William Ellis and Esquirol, who both believed it was a common cause. Näcke and Krafft-Ebing abandoned the theory of masturbatory insanity, and Ellis states that "the more recent authorities are almost unanimous in rejecting masturbation as a cause of insanity," though Ellis himself thinks the practice may be associated with neurasthenia. Gowers was inclined to believe that the practice could induce untypical attacks of epilepsy. West has not found it "an efficient cause" of epilepsy, idiocy, hysteria, or insanity.

The association with neurasthenia and psychasthenia has been pointed out by Freud, Schrenck-Notzing, Dubois, Savill, and others. Dr. Savill, noting the frequency of the habit among women ("Lectures on Neurasthenia"), says: "My own view is that it may be a causal agent in some cases, though not nearly so often as the patients themselves and some medical men are apt to believe." Signs of the habit in women, on the testimony of Dr. Savill, are distaste for normal intercourse, and painful congress.

Schrenck-Notzing, from a wide experience of mental and nervous disorders, formed the opinion that the habit is a sign of intense sex emotion, and may be caused in children by a lack of hygiene, uncleanliness, pruritus, too close-fitting clothes, too early retiring to bed and late-rising.

He attributes impotence in some cases (as also does Hammond) and urethritis and spermatorrhœa in the male, and leucorrhœa in the female. Bloch is of opinion that the practice is not a cause but a symptom of neurasthenia. Some medical authorities regard masturbation both as a cause and a result of neurasthenia, thus forming a vicious circle.

In regard to the frequency of occurrence in the two sexes there is divided opinion. Pouillet, Näcke, Morgalia think it is commoner among women, and Spitzka, Lawson Tait, Mott in men. Rohleder and Garnier state that it is the same in both sexes. As to general prevalence among the population, some declare the habit to be universal, and others 50 to 95 per cent.

Parents should recognize that auto-erotism is apt to manifest itself spontaneously in young children; that it is often the result of the example of playmates, and that the practice frequently begins at the age of fourteen or fifteen, at the time when the sexual system begins to mature and new desires spring into being. The young child may be safeguarded by hygienic means, and by kindly instruction concerning the great importance of the sex organs in the scheme of life. Health measures should insure a plain, nourishing, non-stimulating diet, rational clothing, ablution of the parts, free exercise, and encouragement of outdoor games, and the cultivation of en-

grossing interests and hobbies. The bed should not be too luxurious and warm, nor the hours spent in it too long. Over-excitement is prejudicial to the well-being of the child, but a reasonable amount of pleasure in pastimes and occasional "treats" are necessary. Lack of interest and amusement may foster the habit, while absorbing employment of body and mind may prevent it.

It is apparent, from a careful consideration of this difficult and important question, that all the stimuli to the formation of the auto-erotic habit should be removed, as far as possible, from the daily life of the child and the youth. This is a problem for parents and teachers. The loving confidence of the child should be won, and the appeal based upon affection and sympathy. Any method of terrorism is likely to defeat its object. The boy who is told that he is "abandoned" may actually become so, through sheer despair in the conflict with vehement impulse.* It is better to impress the fact that the life-force must be preserved until marriage, that restraint is a fine kind of athletic discipline, and that idealism brings rare rewards in happiness and sound health.

While active physical exercise is to be advised for both boys and girls, over-exertion must be

* Brill has noted this in his medical practice. Savage says that dread of results has "a very serious influence in producing a number of youthful hypochondriacs and a considerable number of suicides."

avoided. Fatigue, as shown by Mosso and other investigators, may even increase erotic feeling. Absorption in healthy games and hobbies is a valuable preventive. The shy and retiring child should be gently encouraged to mix in company, and to find social interests and amusements. Above all, a rational and reverential attitude towards the human body, the functions of sex, and the emotion of love need to be cultivated from early childhood. Furtiveness and false shame undoubtedly heighten a tendency to perverse practice.*

We must remember that the young child, like most primitive savages, has no innate dread of nakedness, and no capacity for the suppression of natural impulses. Sex modesty has to be inculcated, perhaps more especially among boys. Most children, when strong and healthy, more or less resent the putting on of hampering clothing. There is no apparent inborn desire for concealment of nudity in the infant. Sir H. Johnston, writing of the tribes of Central Africa, who are mostly unclothed, says that he has never seen, during seven years, any "indecent gesture on the part of either man or woman." Very rarely he

* Parents who desire to acquaint themselves with the recent scientific literature of this question may be recommended to read Principal Stanley Hall's "Study of Adolescence," Havelock Ellis's "Studies in the Psychology of Sex" (Vol. 1), the Rev. Hugh Northcote's "Christianity and Sex Problems," and Miss March's "Towards Racial Health."

has noticed immodest conduct in little boys. Ellis says a child left to itself may be timid, but has no sense of sexual modesty. It is fairly evident that this sense of shame is not highly acute until puberty, and may be entirely absent in the untaught child.

Now, it is in the education of children in modesty that certain dangers lie, unless that education is very carefully directed by an understanding parent. I have seen injury to modesty itself resulting from conventional, irrational teaching among the young. The undue emphasis laid upon the impropriety, indecency, or "nastiness" of the sometimes necessary exposure of parts of the body actually defeats its purpose.

It is not for the child's welfare throughout life that he should have a searching interest focussed upon the sex organs. Every one knows that a close preoccupation with the digestive apparatus leads to morbid fancies and hypochondriacal fears in a host of men and women. Constant mental concentration on any organs or upon functions tends to undue sensitivity and to irrational speculation and apprehension. It is only too easy for the mother to create a morbid disgust in her child by injudicious training. How can respect or reverence for the reproductive processes, which is the supreme protection against unchastity, be accompanied by repulsion or disgust?

Undoubtedly, the fear of arousing disgust is

one of the bases of the sense of modesty. But a sane decency avoids any aversion that is likely to cause exaggerated or abnormal prurience. That concealment of the body has led among civilized people to an attitude partly of disgust and partly of repressed curiosity is beyond question. These two feelings are the source of the common and pernicious habit of loose jesting upon sex, and the prudish dreads which are accountable for so much misunderstanding of the sex question, immorality, and the setting up of an attitude of mind that is vicious in tendency.

Nature has provided that, in due season, the generative system asserts its sway. Under the artificial conditions in which we live, it is imperative that this arousing should not be hastened in the nature of the child, who is daily exposed to external excitants of many kinds, as well as internal, spontaneous stimuli. I have observed that the accentuation of shame and disgust frequently produces the worst imaginable results in the child and the adult. I have the fullest proof that the child who has imbibed the counsels of prudery is especially prone to excessive self-gratification. The reaction in such cases is very pronounced. That which is utterly tabooed, even as a topic of reflection, must inevitably tend to the quickening of a furtive curiosity. The exclusion of the sunlight of reason does not kill this craving. It flourishes morbidly in the dark recesses of the

brain, occasionally finding a vent in the vulgar jest or auto-erotic excesses.

The uninstructed child is at the mercy of a force that may prove overwhelming and destructive. He is warned that he must not think or speak of certain organs and their offices, not because they are sacred, but because they are associated with impurity. These repressions and reticences drive the thoughts inwards, push them down into the unconscious, where they grow into submerged complexes, often producing neurotic disorders, and almost always inducing secret satisfactions. The very insistence that this or that physiological question is a "rude" one awakens a keener speculation.

The hushed voice of the parent, the angry injunction of silence, the misguided evasion, the deliberate untruth—all these fail entirely to check the child's curiosity.

The natural desire for knowledge, unappeased by the father or teacher, becomes often incredibly morbid and obsessional. Here is a source of a later passion for the pornographic story or picture, or the obscene double-meaning joke in the company of women, which is a sign of repression seeking an outlet; and the life-long debased attitude towards sex subjects, often resulting in degrading acts, and sufferings, and a tendency to perversions or nervous affections.

The affectability and impressionableness of

childhood demand our most serious consideration. It is within the power of the parent to shape a son into a fervent lover, a wise and affectionate father, and a responsible unit of the race; or into a callous sensualist, an irresponsible libertine, a wretched neurotic, or a criminal. The daughter brought up in the most "sheltered" of homes, where a sane attitude towards sexual instruction is absent, may become a lifelong prey to brain disorder, or mental disequilibrium, an hysterical subject, a neurasthenic, or drift into sexual promiscuity and commercialized prostitution. This is not an extravagant probability. I could furnish many instances of wreckage from this cause. One common example is cited by Dr. C. D. Fox, who says that the shock at the first appearance of the menses is often the exciting cause of hysteria.

Should the boy or girl, reared in the old tradition that ignorance spells innocence, escape the worst risks, he or she is nevertheless still exposed to perils and trials. The ignorance or the distortion of view may lead to the profoundest misery in marriage. One acute infantile shock, one vivid painful memory, even the rebuff of a mother when a question has been asked, may color a life's thought, root itself in the mind, and shatter the capacity for a normal love and a happy, peaceful conjugal life. What proportion of the conscious-stricken youths who wrote "with their

heart's blood'' the letters to which I have referred, had been sanely taught by their parents? I am inclined to believe by my own experience and research that not *one* of them had received rational enlightenment in the home or school. The infantile and childish influences cannot be overestimated, nor can we speak too strongly and too often of the responsibilities of parents. Fathers and mothers in the average, if they allude at all to the practice under discussion in this chapter, simply denounce with vehemence, and threaten all kinds of physical evils. This is not only injudicious in many cases, but it is inadequate in all. If the motive for the warning and admonition is moral and hygienic, we have it on the most reliable testimony, that the ''alarmist'' means cause positively great excess in the practice by filling the child's mind with a sheer despair, thus producing a hopeless abandonment. When the parents consider themselves incompetent to instruct their children in sexual facts, the best course is to discover an instructed, sympathetic counselor, either medical or lay. It is most important that the instructor should have a scientific knowledge of his subject, and possess a sympathy for the young, and a sincere zeal for spreading truth. He must be discerning, tactful, patient, and intuitive.

Many doctors do not include such teaching in their professional province. Some, strange as it

may appear, have a prejudice against the subject, as other members of the profession have pointed out with regret. Stanley Hall writes: "Family physicians are almost never consulted by boys, and the great majority of doctors know almost nothing about the whole subject save the standard modes of treating a few specific diseases with overt symptoms; while clergymen, who should be spiritual and moral guides, know perhaps still less, and have often come to regard as superior ethical purity and refinement the sloth and cowardice that dreads to grapple with a repulsive and festering moral sore."*

The early mental attitude determines the chief part of the conduct of life. This attitude must be neither prudish, nor indecent and vulgar. It should be sane, clean, inspiring to chastity and to fine ideals of love, the sex relationship, parentage, and racial responsibility. A deadly solemn and mysterious manner should be avoided by the instructor quite as cautiously as flippancy. This is not a lugubrious topic. Love is the joy of life as well as the source of moral feeling. Just as religious creeds can be made dour and forbidding, so can sex be rendered a grim, purely physiological subject, or a matter of repulsion.

* On the other hand, the most able contributions to the study are from the pens of medical writers, and there are present indications that more physicians, especially those who specialize in nervous disease, will be interested, in the immediate future, in the vastly important subject of sex psychology.

We should sing and laugh for love, as a mother sings and laughs for joy at the babe in her arms. We should be encouraged to rejoice at that vital spring in our bosoms, that causes the young to revel in their strength, and brings to the mature man and woman the supreme solace of spiritual affinity, and the sense of oneness in union.

While we should beware of all teaching or admonition that makes sex seem in any sense unnatural, abnormal, morbid, or taboo, we must impress its sacred import upon the minds of the young. Idealism and poetry are here in their true field. There can be as grand an idealism and as fine a poetry in sex-love as in patriotism or civic virtue. The romance of love is as fascinating as the romance of war. The manifestation of the pairing impulse in birds, and the courtship of primitive people, are at least as entertaining and quite as useful subjects of study, as Greek roots or geometry. If a man's highest duty to himself and the community is to know himself, there can be no question that his knowledge should begin with inquiry into the profoundest force that impels humanity from Pole to Pole.

Before the onset of puberty, the child should have learned to respect the body, and should understand some of the more important functions. Children who have been told frankly that they have grown from the mother, that they nestled below her heart before coming into the world, and

took their first sustenance from her breasts, almost invariably develop sanely in their outlook upon life and sex. Complete explanation as to marital relations of the parents are not usually sought by young children; but if the curiosity is urgent, many parents will agree that it is far better that they should satisfy it, than that the child should gain knowledge from a corrupt-minded or vulgar elder companion.

It is only too true that all the ordinary "protective" methods of parents, the silences, untruths, or evasions are utterly negatived in very many cases by a few moments' association with a precocious comrade, or a chance conversation with a domestic servant. There is not the least doubt that a great many children receive their earliest sexual "enlightenment," if one may use the word, from ignorant and foolish servants, who enjoin their young pupils to secrecy. It is the rule that children so taught never reveal their knowledge and its source to the parents, who may even assert the complete "innocence" of their boys and girls.

It is often said that children nowadays "know too much," and in a highly significant sense this may be said to be a truth. The child who has gleaned information from the gutter certainly knows too much of uncleanness. This knowledge is worse than none. It fosters the wrong mental attitude from the outset of the natural desire for

information. Many of us spend years of our adult life in conflict with the bad impressions of this character, stamped in the brain and rooted in emotivity. Some men and women never free themselves from the tainted thought of childhood, which becomes a chronic psychic recoil, or a direct incentive to further indulgences and vices.

Children in the generality accept symbolic or poetical answers to their questions about sex. Tell a child that all organic life springs from seed, like the trees and plants, and that among the animals mother and father seed produces birds, kittens, puppies, and guinea pigs, and in most cases there is at least a temporary satisfaction of curiosity. Simple examples from botany and zoology are accepted naturally. All things spring from the Father Sun and the Mother Earth. In animals and man the seed becomes an egg (ovum), which is always found in the normal human body after childhood. Children should learn that the organs of sex are, in themselves, no more to be considered "unclean" or "low" than the organs of seeing and hearing. On the contrary, the racial organs are of tremendous importance in human life.

The intimate conversation of parent and child upon the wonders of our advent into life, and the sacredness and beauty of the love that links father and mother, and flows out to children, should bring them together in the closest intellectual emo-

tional sympathy. As Stanley Hall says, this should be the most beautiful subject to teach to the young. The highly important moral aspect of the sex question can only be understood in its wide meaning when the mind of the young child has been prepared by simple biological knowledge. Most earnestly I maintain that a healthy sex education is an essential and powerful equipment for the journey through life.

Adolescence is the period of the soul's unfolding, and the stage when temptations begin to assail the youth with an often bewildering complexity and range. The adventurous, or the wander, instinct develops in many boys. There are almost always some of these symptoms—increased emotionableness, religious or moral aspiration, or scepticism and the arousing of a spirit of inquiry, keen joy in living, frequently dispelled by depression, a tendency to resent parental authority, irritability, indolence, moody withdrawal into self, taciturnity, enthusiasm, hero-worship, sentimentality, bashfulness, a love of secrecy, heightened imagination, predisposition to vice or crime, and intense energy and restlessness. These manifestations are more or less common in both sexes at the period of the maturing of the sex impulse. There is a physical and psychic crisis of vast importance. The boy who has lived without manifest sex desire may experience it suddenly, and quite accidentally, through suggestion, or spon-

taneously in sleep. Children have their night terrors, but the day terror of youth is more formidable. A physiological sign of virility may utterly perplex and alarm a sensitive, refined boy. Thousands are thrown into this state by the nocturnal incident common to many celibate males. They seek information from comrades, and receive terrifying and misleading opinions; or, as mostly happens, they brood over the manifestation, and frequently imagine that their experience is highly extraordinary, even unique. Some, in alarm, begin to read medical works and books of sexual physiology. Others keep the secret close, and pass through acute mental throes, partly from dread that they are immoral and impure, or because they suspect grave physical defect, or fear injury from the occurrence.

These agonies of untaught youth may recur throughout the whole of manhood. I have known university honors men, with high intellectual capacity, who have remained in profound ignorance of their structure and functions until middle age or later. One or two scholars have told me that a few words have lifted a dark and haunting cloud from the brain, and shown them light for the first time. I have met persons of normal intelligence whose lives have been shattered by forms of anxiety, which are attributable to submerged or conscious sex problems, that have never been frankly faced by the subjects. These mental repressions

very commonly cause neurotic trouble. "The erotic conflict is the key to the conception of neurosis." (Jung.)

Why do sane men and women suffer mutely in this fashion? The answer is quite plain. Long traditional influences, echoes of a very remote past, injurious juvenile education, the prevailing ignorance of sex physiology and hygiene, æsthetic recoils, a vast timidity, and an appalling fear, morbid fastidiousness—producing an internal censorship, which prohibits speech and attempts to suppress thought itself—all these impede the seeking of knowledge. Many of these psychic sufferers are like the patient enduring bodily torture, who affirms that he would rather die than undergo an operation which would cure or relieve him. From very dread and deep-rooted prejudice they will not bring their difficulty into the light of reason. And yet they are despondent and full of loathing of the dreaded symptoms.

No parent should permit his son to reach puberty without at least a little physiological instruction concerning the male fertilizing function. Amongst boys there is a crude mass of fallacy and ignorance. This requisite knowledge bears not only upon hygiene, but on the important discussion of continence in man. Most adolescents and many adult men think that the whole of the seminal fluid is, strictly speaking, semen or seed. There are various secretions in the fluid besides

that from the testicles, such as prostatic secretion, and secretions from the gland of Cowper, the seminal vesicles, and the smaller glands of the urethra. The zoosperms, or spermatozoa, the actual fertilizers, are very numerous in a healthy man, and microscopical in form. They have been found in the seminal fluid of boys before puberty, and in some cases in octogenarians. Curling, Dupluy, Abel, and others, give instances in advanced age. In a normal emission, it has been calculated that there are about 226,000,000 spermatozoa. There may be more, or there may be very few indeed in some cases.

Another common error is in the belief that semen is something that should be expelled as a kind of waste product of the body. As a matter of fact the secretion from the testicles is extremely precious to the organism apart from its supreme purpose, the perpetuation of humanity. The expulsion of the vital fluid in the normal manner, in sexual intercourse, is not "weakening" unless the ejaculations are too frequent. Retention in adolescence is rarely harmful. Semen is necessary for the upkeep of the body. It has its somatic use besides its germinal function. The operation of castration, which deprives a man of the power of reproduction, has a marked effect upon the body, and direct influence on the mind and character. A man is virile and potent as a parent when he is normally endowed with the germs of

life, and their presence in the system is associated with mental vigor and sound health of various related glands.

The ovarian secretion of the female serves a metabolic purpose, e.g., in the chemical action of nutritive processes. Removal of the thyroid gland from the neck of a woman affects menstruation and conception, and this organ enlarges during the monthly period and pregnancy. Dr. Blair Bell, the well-known professor of gynæcology (diseases of women) states that profuse ovarian secretion has an influence on the character and conduct of a woman, and may lead to auto-erotic habits. "The mental condition of a woman is dependent on her metabolism, and the metabolism itself is under the influence of the internal secretions." Virchow has said somewhat crudely that all we "admire and revere as womanly is dependent on the ovary." Dr. F. W. Mott alludes to the effect of the secretions of the sex organs.

The internal secreting glands, the thyroid, thymus, and pituitary, all serve as hormones, or excitants, and arousers to specific functions, and are more or less intimately related to the reproductive system. Noel Paton and Henderson trace a relationship between the thymus and the testicles; and it has been found that removal of this gland in animals arrests growth of the seminal organs. Both ovarian and thyroid extracts, used medically, have been employed with success in the case

of women suffering from the troubles of the change of life.

Any excessive taxing of the secreting glands of the reproductive organization is injurious to both mind and body. The question of excess and moderation must be considered later. There is no doubt that immoderation and disuse have their results sometimes upon the whole body, or sometimes locally at least. Therefore, it is important that the inter-relation of the glands of the body should be understood. The misuse of one gland may cause deficiency or disorder in another, and affect the psychic being and the physical constitution.

The severe discipline of continence in youth, and during the vigor of early manhood, must not be underrated, more especially in the case of the male brought up in conventional traditions and surroundings.

Professor Bigelow says truly: "Forgetful men and uninformed women are prone to regard the lack of control in many young men as simply due to 'original sin,' 'innate viciousness,' 'bad companions,' or irresistible temptations, and they overlook the great fact that maintaining sexual control in his pre-marital years is for the average healthy young man a problem compared with which all others, including the alcoholic temptation, are of very little significance. . . . I question whether any young man has ever been helped through his adolescent crises by such oft-repeated assertions as that 'there is no

more reason that a young man should go astray than that his sister should,' or, in other words, that 'continence is as easy for a young man as for a girl of similar age.'' (''Sex Education.'') *

If we desire earnestly that our boys shall live chastely before and after marriage, we must tell them the truth about themselves and their impulses and temptations, and encourage an idealistic and reverential attitude to sex from their earliest years. We must arm them with a refined idealism and a sound knowledge, against the insidious and pernicious influence of the obscene and pornographic minds. Our instruction and counsels must be kindly, frank, not severely dogmatic, as though the last word had been spoken; and above all we must acknowledge ourselves as being of like passions, subject to temptations, liable to wander astray, and not always finely idealistic in conduct.

The question of shielding the young of both sexes from overt and subtle incitements is of paramount importance. But this protection must not be prudish, or it will defeat itself. Harsh Puritanism has made endless libertines, and prudery has fostered perversions. The whole matter must

* All parents and teachers should read ''Sex Education,'' by Maurice A. Bigelow, Professor of Biology, Columbia University (Macmillan, New York), and Prof. Stanley Hall's ''Adolescence'' (2 vols.), ''Youth,'' ''Life's Problems,'' and ''Reproduction and Sex Hygiene.'' Prince Morrow's ''Teaching of Sex Hygiene'' has been commended.

be associated with the joy of life, the beauty of love, the happiness that attends fine health, and the worth-whileness of keeping oneself unspotted from the world. I have noticed that young people who have been brought up in the newer methods of candor, biological teaching, and the inculcation of respect for sex, are the least apt to develop the pornographic, the debased, and the vulgar point of mental approach. The truly devout do not blaspheme that which they have learned to cherish as holy. There cannot be too powerful insistence upon the dignity, wonder, and beauty of the emotion that unites the psyche and the body of the sexes. Thence springs all that is loveliest in life, and from this arise our most noble aspirations, altruistic acts, and splendid self-denials.

Bloch, Bigelow, Robie, Sibly, and many other modern writers, on questions of sexual hygiene and morality, refer to the great evil of the indecent outlook upon sex. I have for many years studied the phenomenon of pornography in relation to vice, perverted practices, and the repugnance to dispassionate scientific examination of the sex problem. Freud, in his theory of the obscene jest, has let in a powerful light upon the origin and meaning of this reaction to sex. While disclaiming any part with fanatical Puritanism and unbalanced prudishness, I recognize very acutely that flippant talk about sex—the "smut" that is common in every class of society—is ut-

terly inimical to the spread of sane ideas, and a fertile source of vicious practice. The inveterate lewd joker is the victim of a morbid repression, that finds an outlet in ribaldry, double-meanings, and sexual symbolisms. He rarely, if ever, exhibits the slightest interest in the scientific, the psychological, and the ethical aspects of sex.

I have known several men, and some women, whose favorite diversion is loose jesting, and whose attitude to sex matters is at the same time as prudish and narrow as can be imagined. The man who jokes with his juniors, even with his own sons, on erotic topics is often the man who absolutely refuses all sensible sex education for his children. A purveyor of vile stories, degrading and insulting to womanhood, will go from the smoking-room and reprove his wife for reading a scientific work on sex hygiene, or for telling her own daughter how she came into the world.

The habit of perpetual flippant talking about love and sex acts sets up a prurient stimulation, and makes for morbidity of mind. This practice is often obsessional, and suggestive of neurosis. There are some men, and fewer women, who attach an indecorous suggestion to almost every word that they hear. There are some who spend constant ingenuity in composing "smutty" rhymes, stories, and puns. These persons create a mephitic atmosphere for youth. Sibly says

that they are more injurious than the men and women who form irregular intimacies. I would say that they are culpable inciters to vice among young men, and that they foster a low esteem for love, sex, and marriage among young women. There are two standpoints of outlook upon the erotic life: the clean, clear-visioned; and the muddy-minded and the obscenely-distorted. Unfortunately, the flippant, the unseemly, and the materialistic greatly outnumber the reverential, the idealistic, and the spiritual.

Indecent talk among the young undoubtedly fosters masturbation, and occasionally inverted practices. It distorts thinking, and causes a mingled sense of disgust and enjoyment. It constantly threatens sex morality by creating a morbid and gross form of curiosity. It taints the intelligence and unbalances the emotions. We can be sane and happy in our acceptation of sex without sententious solemnity and priggishness or vulgarity. It is, to say the least, not good taste to be prudish or obscene. "Nothing sexual is commonly regarded as sacred," says Bigelow. "Love and marriage, motherhood and birth, are all freely selected as themes for sexual jests, many of them so vulgar that no printed dictionary supplies the necessary words." He adds that "the saddest fact is that a very large proportion of intelligent people have not an open-minded and respectful attitude concerning sex and reproduction." Hence

we are confronted with the curious enigma that for masses of civilized human beings the funniest of all topics is the taboo subject of sex. This fact is a very massive testimony to the tremendous repression, resulting in a species of morbid profanity.

The care of the adolescent maiden is perhaps more imperative than the care of the boy. Innately, the girl tends to be more modest, coy, secretive, and subject to repulsions and disgusts than her brother. Throughout the animal kingdom and in man, the female is generally more passive, sexually self-protective, and apparently resistant to eroticism than the male. For the woman sex is more supremely momentous than for the man. She is the casket of unborn humanity, the chief maker of men, and the prime upbringer of the child. For her sex has more grimly tragic accidents than it has for her male companion. The sex embrace is for him a passing incident; but for her it may, and often does, entail long mental and physical suffering, risk to life, and even death itself. The bearing of offspring is woman's joy and her Calvary. Her happiness and her misery are almost tyrannously at the mercy of her womb. Far more than for man is her heaven or her hell determined by her success or misfortune in love.

Evolution has not been wholly benevolent towards woman. With much less danger and

pain, she bore her babe in the days when her arms served as auxiliary feet. In assuming the commanding erect posture of humanity of to-day, she has paid for the privilege in increased liability to displacement of the womb (uterus), and become exposed to innumerable maladies. The savage head passes almost easily through the pelvic girdle, the gateway of life, with not much more pain to mother and child than in the birth of the higher mammals. To-day this ring is often too narrow for the larger skulls of *homo sapiens,* and the infant cannot enter life normally, but must be assisted by mechanical means. The adoption of the majestic human biped erect attitude has immensely affected the function of motherhood.

Physiological progress has imposed a periodic trial upon woman, which in their ancestors occurred less frequently, and with less effect upon the body, mind and emotions. The monthly recurrence marks a high stage of evolution, but it is an advance gained at considerable cost in the way of discomfort, affectability to disorder, nervous symptoms, and occasional unbalancing of the mind and the emotional nature. This phenomenon has been likened by some writers to disease, and for ages there has been a tendency to regard women as chronic invalids, or at least as valetudinarians. De Boismont estimated that

out of 360 women 278 suffer more or less pain once a month.

This function, which plays so great a part in the life of woman, is manifested about the age of fourteen, and occasionally earlier. It is a singular fact that an immense number, probably the majority, of girls are unprepared for the onset of the period, and know nothing of its purpose. A young girl who threw herself into the Seine, at her first menstrual crisis, said that she wished to die because she was suffering from a terrible unknown disease. Extreme alarm, depression, insanity, hysteria, even suicide, may be the results of ignorance. Tilt states that in his practice he found 25 per cent. of women quite unprepared for the first occurrence. Most of them were shocked, and some had hysterical fits, while others imagined that they had a serious and sudden malady. In the case of all who were frightened health was injured.

Dr. Helen Kennedy, in America, as cited by Ellis, found that 36 girls in a school of 125 pupils had "no knowledge whatever"; 39 knew very little, and less than half were disposed to talk to their mothers on the subject. Out of this number, 125, only 28 experienced no pain at the period; the rest were affected by headache, debility, a feeling of fatigue, and irritability of temper. Charles D. Fox traces some cases of hysteria to mental shock consequent upon the first menstrua-

tion ("Psychopathology of Hysteria"). Dr. Mary Scharlieb says that girls are apt to be shocked and disgusted at the manifestation of womanhood. "It is indeed a most alarming incident in the case of a girl who knows nothing about it." Stanley Hall presses the importance of enlightening girls, and urges parents to give proper instruction in due time. "Instead of shame for this function girls should be taught the greatest reverence for it."

When the process is explained before its oncoming, the girl is far less liable to mental disturbance, fear, or disgust. The care of the health during the monthly cycle should be taught to every girl. "One can assert positively that the major amount of the nerves and hysteria of the present day may be traced to faulty sexual hygiene" ("The Healthy Marriage," G. T. Wrench, M.D.). Bigelow remarks that "an adolescent girl of 14 to 16 should know the general plan of her own sexual structure." There is not the least doubt that the function would be fulfilled more healthily, and with less pain and discomfort, if girls were suitably instructed in the laws of sexual health. Miss Norah March, in "Towards Racial Health," and Dr. Caroline Latimer, in "Girl and Woman," write sensibly on this matter.

The habit of masturbation often begins at puberty in girls, and especially at the time of menstruation. When the practice becomes habitual

and excessive there is a risk of injury to the psychic sexual nature, which may result in a distaste for conjugal life, a form of frigidity (anæsthesia) and some functional nervous trouble. Undoubtedly the lives led by girls of the upper and well-to-do class is stimulating to the erotic impulse almost in the same proportion as it is in boys. A fatigued nervous system, due to social dissipation, over-study, anxiety about examinations, acts as an irritant. Mosso has stated that sexual desire is frequently increased by fatigue of the nerves.

Every girl and every woman should rest during the menstrual period for at least one day, and the hours of work should be shortened for a week. A warm or tepid bath should be taken at least once a day, and scrupulous cleanliness observed. Women do not respire as freely as men, and much of the suffering of women is due to constricting clothing, and lack of exercise in the open air. No girl should wear corsets, and every girl will be better in health and more fitted for maternal duties if even loose stays are abandoned. Sibon, Massick, Hutchinson, among other medical writers, attribute the costal or chest-breathing of women to the use of corsets. Man's breathing is chiefly abdominal, and women who do not wear stays breathe as freely as men. It has been noted that primitive women breathe abdominally, in the same manner as men. Indian and Chinese women breathe with the abdomen, and American-Indian

women who have taken to stays develop costal respiration. The difference in woman's breathing capacity, as contrasted with that of man, is the result of constricting feminine clothing (Ellis).

The question of allowing free play and expansion of the female diaphragm is highly important. Much of woman's fatiguability, shortness of breath, disinclination for physical exertion, muscular weakness, heart trouble, painful child-bearing, inability to suckle children, and nervousness and dyspepsia, may be traced to the habit of wearing corsets. The origin of the corset among the Greeks of the decadent period was sexual allurement, and the fashion was afterwards adopted by the Romans. By causing chest respiration the corset renders the breasts more prominent, and by compressing the waist it accentuates the hips. The whalebone bodice was first worn in the sixteenth century. Men who avow a preference for the corset waist to the natural development are the abetters in a custom which has distorted the female form, caused serious impairment of the health of women, and had some injurious results upon the race.

Girls should play as freely, but less violently, than boys. Their clothing should be adapted to free movement. The high-heeled shoe is an abomination, and the invention of a courtesan. Girls should have a due æsthetic appreciation of cloth-

ing and personal adornment, but the garments should be hygienic and rational as well as æsthetic.

The pro-conjugal continence, which all thoughtful men and women advise, and especially for adolescents, can only be preserved by a rational sex education, the cultivation of idealism, and a healthy life for body and mind. First win the trust of your child by truth-telling, from the earliest hour of the naturally awakened curiosity. The emotional and moral appeal to chastity should be made when the sex instinct begins to develop, and continued lovingly and tactfully during youth. What can be dearer to the heart of a father than the reflection that his son is ever ready to confide in him; or to the heart of a mother that her daughter seeks first maternal guidance in her emotional crises, and her instruction concerning her health in matters of sex?

By cultivating and encouraging the emotional-psychic element, as Robie wisely says, we lessen the physical need of the youth. A high-minded companion can exercise a benign influence on a lad. It is well for adolescent boys to make friends with girls, and to associate with the opposite sex as much as possible. All segregation of the sexes should be avoided. It is the solitary, the lonely and brooding who are most likely to become vicious or morbid. Often, the influence of a mature, refined woman upon a boy is salutary, as is also

the influence of a sensible sympathetic man upon the expanding psyche of a girl.

The subjection of the amative impulse is not aided by isolation. There should be free sociability between boys and girls. Most of the sexual faults, errors, and mishaps might be avoided, if the sexes grew up together on the same honest intellectual plane, instead of being sundered by a host of artificial and often ludicrous restrictions. A too close shielding is fatal. Deep-down inquisitiveness, perplexities, and morbid impulses are not killed in that way, but grow like the sickly ivy in a dark chamber. The most carefully chaperoned girl may prove the likeliest to err at the first temptation. I have met many profligate men who were brought up in Cimmerian ignorance of sex.

The mere teaching of reproduction and sex physiology may serve an excellent purpose, but it is by no means sufficient. There must be a strong appeal to the emotion, to the æsthetic instinct, to the moral sense, and the self-respect. Let the training be scientific from the beginning; but this does not naturally exclude the poetic and the heroic. All grounding in biological and physiological knowledge must be accompanied by the stimulation of the sense of beauty, and the cultivation of a high ideal of altruistic conduct in the sexual life.

The only fear that we should have towards sex is the fear lest we besmirch or impair a precious

ing. As one of the Christian fathers declared, ere should be no shame about organs and functons that God has been pleased to create and to rdain. The first aim in the teaching of purity ould be a wholesome and inspiring attitude of ind towards sex love. We have tried the traditonal method of hushing inquiry and casting contempt on the subject, and it has been found wanting. The sexual life of our times in civilized communities, with all its gross materialism, vice, uelties, travesties of love, diseases, and incalculable moral and mental suffering, can only be ised and purified by knowledge and humanirian sympathy. This is a social task for every ne. Above all, we must recognize that the young n no longer be abandoned to the fatal darkness at is haunted with terrors to the mind and perils the body.

While we inculcate the ideal of pre-marital astity, we must guard carefully against any persion of physiological truth. Morality cannot e served by misrepresentation of patent facts. uch generalizations as "it is perfectly easy r a young man to be chaste" require extremely reful reflection and analysis. It is, no doubt, sy for a certain proportion of men and women abstain from sexual congress. But to state at prolonged continence is "easy" at all times r the very ardent, the virile, and the adventurus temperaments is to deny the plainest evidence

of physiology, human history, religious asceticism, and everyday experience of life.

As Robie says sensibly, "Certain it is that when the psychic elements, and in young men particularly, when the emotional psychic elements are correctly placed, the physical need is reduced, and in weak or moderately virile natures it may be for the time being subjugated altogether. . . . I think that this emotional appeal is the principal point of attack in the forewarning and training of young people in a correct view of the sexual life." *

It is well to counsel purity, but it is also well to understand at the outset that irreflective and uninquiring persons, and those lacking in powerful feeling, tend to underrate, and even to ignore, the immense variation of the sexual impulse among both men and women. One man's inclination may be normally almost at zero, while another's is very frequently, and sometimes quite spontaneously, aroused. It is well known by sexual physiologists that indulgence in extreme moderation may be actually excess for some men. The overworked student of sedentary habits may find the striving for restraint an easy discipline, but his athletic, more vitally-functioning brother may have to exert a very high degree of control. Dr. F. W. Mott, the experienced mental pathologist, has pointed out "the profound psychical in-

* "Rational Sex Ethics."

fluence of the sexual glands, by reason of their internal secretions during the period of ripening of the germ cells." In normal vigorous young men this process must at one time or another affect conscious thought, and produce at least some disquietude.

Shakespeare's eulogy of man who is not passion's slave instances plainly enough that which almost, if not all, the great minds have thought upon the battle of control. Luther makes no secret of the fact that he underwent a very severe conflict with his desires. Dr. Johnson laments that his strong passion led to lapses in his youth. Many religious zealots in sheer despair of suppressing vehement instinct, have resorted to physical mutilations as a drastic means of protection. The complete annihilation of the erotic instinct is a biological impossibility, as Professor Bigelow says, and no sane person would propose that the reproductive impulse can be, or should be, eradicated from the human race. It is the existence, and the enormous potency of this instinct, that gives to mankind the highest as well as the lowest incentives.

It would be better, and altogether more helpful, if, instead of mere violent denunciation of unchastity, or suggestions that repression is entirely easy, some of the would-be counselors of virtue were to point the way of maintaining continence in plain hygienic terms. Failing early con-

jugal relations, the safeguards of continence should be carefully considered by all celibates. Intense preoccupations undoubtedly serve as checks to aberrant fantasies and intruding desires, and each man should find the labor, the study, or the engrossing pursuit that uses up the chief part of his brain activity. If celibacy is compulsory and protracted, the vitality of desire may diminish, though in some instances it may be quickened at recurrent intervals. Continence is generally easier for those who have not been incontinent. Absorption in work or play, and exercise of body and mind to the point of exhaustion aid many in restraint.

It is known that cold conduces to a lessening of amorous desire, a fact recognized by all the ancient ascetics. Hot baths and warm coverings stimulate the skin, and cause reaction in the sex system. Stimulating food, such as meat, must be eaten in moderation. Alcoholic drink is a potent aphrodisiac, and should be avoided, or taken only in the smallest quantities. There must be also vigilant regard to the psychic and emotional stimuli, and the sensory excitants. These arousing influences have a wide range from the visual to the tactile and to the play of the imagination. The task of sublimation demands for the ardent nature a stoic philosophy of life, a capacity for enlarging interests and finding new fields of activity for the vital energy.

CHAPTER III

CHOICE IN LOVE

YOUTH is the springtime of life, and spring is the season when the love impulse is most powerful throughout nature. Now begin the yearning for romance, the reveries, the vague emotional unrest, the reaching out for affection and sympathy, which frequently incite to a boyish or girlish love of a sentimental, half-passionate type. Generally, the first objects of our love are idealized and invested with illusory charms and virtues; but there are instances of a youthful choice proving highly fortunate and bringing lifelong happiness. Many err in selection at this age. Notable examples are Shelley's infatuation for the handsome Harriet Westbrook, and Goethe's early loves.

No man or woman can explain in formal terms why they select the one desirable lover from a wide range of friends and acquaintances. Sympathy, as Emerson said, exists by a subtle and inexplicable chemical affinity. The attraction in true love is overwhelmingly strong, and that is perhaps all that the lover knows. "I know that I love thee whatever thou art." The reason for loving may utterly baffle all self-inquiry. Schopen-

hauer maintained that the magnetism is physical. Unconsciously, it is so probably in most cases; but among the cultured races the attraction is often profoundly psychic and complex.

As society grows more artificial the chances of a purely natural choice diminish. Ardent or romantic devotion is by no means the commonest cause of marriage. There are at least a score of motives that urge modern men and women to unite conjugally. The incentives differ in the two sexes. There is the cold-blooded, mercenary motive that impels an idle, socially-ambitious, unemotional woman to entrap a wealthy man. There is the despair that assails the uncomely celibate-woman when she reflects that the present chance of matrimony may be the last. There is the spirit of adventure and curiosity that unbalances a young girl who has not awakened to passion, and causes her to accept the first tolerable suitor. There is the deep longing for motherhood that impels fiercely a woman to marry without a sincere affection for her lover. There is the marriage that is nothing more than compliance with convention, and is no more concerned with love than any other unconscious commonplace obedience to the instinct of the herd. There is the wedlock that is for the woman an experiment in the way of escape from a monotonous means of livelihood, or a depressing home influence.

For the man the motives are somewhat fewer.

His economic independence gives him a supreme advantage. Monetary considerations, if he is fairly well-to-do, are not of prime importance, though he may prefer to marry a woman with a competence. A man's wholly mercenary marriage has, of course, nothing to do with natural love selection, but with a low form of commercial greed, or a love of ease and idleness. Marrying for the securing of a capable and inexpensive housekeeper or cook is not love, but worldly astuteness.

It is agreed among a very large number of women that men are irresistibly urged into conjugality by the force of their physical desires, and that the one and cardinal attraction for man is the beauty of women. Certainly primitive man was allured by physical charm, and is still among uncivilized tribes. The æsthetic standards of feminine loveliness vary all over the globe. The Hottentots admire adiposity in women, and the Tunisians prize most highly the allurement of feminine obesity. Everywhere women shape themselves by artifice in the manner most approved by the males. If the civilized man insists on the charm of an abnormal waist, the most educated of civilized women are willing to endure the discomfort and the ill-health resulting from tight-lacing. If the tottering and eccentric gait caused by the feminine high-heeled shoe has a value of attraction in the masculine standard, women will

willingly don the chopine, and distort the feet, and endure inconvenience.

It is probable that the bulk of civilized men attach a very high importance in sexual selection to the bodily contour of woman. It is equally probable that the physical characters of man are not of the chief importance in the love selection of woman, at all events in the advanced nations. The "Rubens type" of woman is perhaps the most admired by man. In all quarters of the world the development of the breasts and hips is deemed a sign of womanly beauty. No doubt the desire for a disparity of structure and form in the two sexes is deep and fundamental. But carriage, as Ellis asserts, has a decided influence in selection, and an awkward gait detracts from womanly attractiveness. Plumpness of the figure is, however, not necessarily a handicap to graceful movement. Spanish women tend to stoutness; but they have the *ensellure,* the inward-curved spine, which lends a statuesque bearing, and in active motion, such as dancing, they are extremely nimble.

So marked is the masculine desire for the generous figure in woman that there have been periods in the history of fashion when women wore pads to accentuate the abdominal region. The crinoline was probably designed by a shrewd woman in order to heighten the suggestion of *embonpoint.* *

* It has also been stated that the crinoline was adopted by a queen to disguise pregnancy.

There are, no doubt, exceptions to this predilection for fullness of form in women. The poets often expatiate upon the beauty of the willowy figure, the grace of a lithe body, the loveliness of the Psyche model, the panther-like movements of the slimly-built woman, and the charm of a reed-like form. Lane, the traveler, says that the most admired Arab damsels are very slender. Even the attenuated female frame has its enthusiastic admirers. Slimness is very frequently associated with charm in woman.

Ellis notes a masculine preference for blondes as widespread. "We may accept it as fairly certain," he writes, "that, so far as any objective standard of æsthetic beauty is recognizable, that standard involves the supremacy of the fair type of woman." Even in Italy, where dark or olive complexions are a racial characteristic, the fair woman is preferred. Nevertheless, it has been pointed out that the great English belles have not been very fair. Leonardo da Vinci observed that the like rather than the unlike are attracted to one another, and researches since his day demonstrate that similarity is a very great factor in love-choice, though not the only one.

It is certain that the physical appeal is never quite absent in sex selection among both men and women, and that it may be paramount is also beyond question. But many men choose plain, even ill-favored women, which proves that external

charm is not the sole allurement. Kindness, ardor, sympathy, intelligence, and capability attract men to women just as the same qualities in men appeal to women. Vivacity, even temper, tranquillity in women are attractions for some men, and count for more than "beauteous looks." Cobbett fell in love with a girl who was engaged in household tasks at an early hour of the morning, and immediately recognized her as a paragon of industry and a desirable housemate.

Feminine admiration for strength in man is a great determinant in choice. Among animals vigor in the male undoubtedly sways female preference. This feminine desire for the strong man is innate and normal, in spite of numerous exceptions. Universally, and especially among primitive people, the woman craves a protector for herself and her offspring, and she is instinctively drawn to the man who has the signs of strength and virility. Energy, rather than grace, in her lover is the quality that the average woman demands. The masculine type of woman may sometimes prefer the man with traces of femininity, and the decadent woman may be powerfully allured by a weakly, effeminate lover. Still, the main tendency in selection among women is towards vigor, energy and strength. This is fortunate for the preservation of the race and the maintenance of social health. The mating of degenerates is not always entirely disadvantageous,

as degeneration sometimes ends in the annihilation of the stock; but, on the other hand, the union of the congenitally unsound, the criminal, and the mentally affected enormously complicates the moral and social problem when defectiveness is accompanied by fecundity.

It is an open question whether instinct alone is a safe guide. There are innumerable insidious lures that lead to ill advised selection. Most men and women, looking back upon their immature infatuations, realize that instinct may attract strongly, and mislead quite as powerfully. Love is vehemently impulsive, hence its risks. Youth is readily fascinated, and has no experience to draw upon, no power of self-analysis. All counsels of cold reason are highly distasteful to the love-obsessed man or woman.

An attraction which is purely of the senses, and not of the heart and the dictates of reasonable reflection, very frequently leads to disaster. The psyche must be enthralled as well as the sensuous emotion. A strong sexual affinity may exist without an emotional or moral affinity. The vehemence of sensual passion is not in itself an augury of an abiding love. It is manifest that the sensual appeal often exists without any spiritual kinship, and may even accompany disrespect or contempt. This paradoxical position is instanced in the liaisons of many men with gross or low types of women whom they desire but despise. Lust is a

formidable force, which may wholly distort sane judgment, and reduce the victim to a state of frenzied obsession.

It is essential that amorous desire should be as compelling as Nature has ordered it. All the irrational efforts to exclude the sensuous entirely end in disappointment or frustration. Repression is not sublimation. There can be no natural divorce between the normal desire for physical union and the psychic-emotional yearning. The two are intertwined in all true sex-attractions. Neither feeling should greatly preponderate. The supreme conjugation of the sexes is a blending of the psychic and the corporeal elements. This the law for the individual and for the species. Such is the ideal love match acclaimed by the physiologist and the poet alike. From these unions spring the flowers of humanity.

Selection in youth is indefinite, unfixed, aberrant, unreflective. The desire to love and be loved may be overpowering. A strong sentimental attachment often develops between boy comrades and between emotional girl friends. This is not unusual when the sexes are segregated in schools and colleges. The young heart craves sympathy, understanding, and consolation at the stage when the emotion of love is budding. The intimate association of mother and child is lessening with the development of puberty, and the boy begins to feel manly and the girl womanly. There is a draw-

ing away from the early absorbing love for the mother. The affections begin to expand and to range. Passionate friendships are often formed; there is a tendency to hero-worship, or to devotion towards an older person of the same sex. These signs are often exhibited normally by the mass of adolescents, and are the prelude to love for one of the other sex. This arousal of new desires may be mingled with a passing sensuous attraction towards one's own sex, and may lead to one or another of those manifestations of a homosexual character, which provide a grave problem for the parent and teacher.

The separation of the sexes at this critical hour in their development is fraught with many moral and hygienic risks. Plato recognized the need for the association of the sexes in youth, and urged that this companionship should be encouraged. Since his day many thinkers have counseled coeducation, and indicated the dangers of sex isolation and segregation. At no period during life is it good for male and female to be long separated one from the other. There is ample evidence of the evils that result when those of the same sex are constantly herded together.

The inversion of the love instinct in adolescence is a transient phase that may or may not occur. Serious attention has been given to this neglected question during the past twenty-five years. It is the opinion of scientific authorities that this con-

trary emotion in youth, while fairly common during school life, disappears when the boy or girl comes into the wider society of the world, and mixes freely with members of the opposite sex. This vagary of an immature emotion cannot be placed in the same category as the congenital cases of sex inversion, or the instances of vicious perversions in adult life. Nevertheless, it is immensely important that teachers should not be ignorant of the facts of sex abnormality among the young entrusted to their care. There should be careful precaution against all morbid influence during adolescence, when impressions are likely to sink deeply in the mind. We need far more knowledge and outspokenness on the part of parents and teachers concerning the morality and hygiene of school life.

Human sexual selection is of paramount significance in race-culture. Eugenics, or the science of reproduction in man, is a question of the day, and has become more important than ever throughout the western nations during the present destructive conflict. Out of the carnage, the suffering, and the wastage, a new order may arise. Questions of national health, marriage, and parentage will require skilled scientific consideration. There is no reason why sound biological selection should conflict with the love springing from sentiment and passion, or hinder the play of free choice. On the contrary, the love match, in the true sense, is the

right pairing, physiologic and psychic, while the unimpassioned union is unfavorable to the production of fine offspring.

In a truly socialized community, wherein purely personal aims are kept in check by a sense of responsibility to society and posterity, the incurably diseased would abstain from procreation, even if they did not refrain from marriage. Sane eugenics simply means that egotism and individualism shall not triumph over the social sense and the feeling of deep responsibility towards the family. Morality is chiefly a matter of obligation to society. A pair of mentally defective persons are capable of becoming the progenitors of a long line of descendants afflicted with one form or another of lunacy, epilepsy, or idiocy, or of augmenting the number of habitual and irreclaimable criminals. There are numerous authentic histories of degeneration of the descendants of a single pair of diseased or feeble-minded parents. Heredity is the great cause of feeble-mindedness.

The wide attention now paid to the effect of syphilis on the national life is a step towards eugenical progress. This racial poison exists in the germ of life within the affected parent, and can infect the infant or the mother, or both. Prudent sexual selection is one highly important defense against the spread of acquired and hereditary syphilis. Healthy parentage should be the right of every man and woman born into the

world. This is why love is not the sole concern of two lovers, unless their union is sterile. Procreation is in a real sense a social action, for it involves responsibility towards the communal well-being. The progenitors of a new life have a deep and solemn responsibility towards that being, and to the society in which he will live.

Courtship and wooing are processes in love selection of universal interest and importance. From insects to man this is a realm of romance. Among the civilized, brides are not won by capture, and not invariably by barter, as in the case of primitive people. Courting becomes more complicated as man rises in the scale of evolution, and the successful suitor must possess tact and skill in an elaborate art. He must be able to prove his ardor and devotion to the woman he aspires to win. The natural timidity or prudence of the maiden must be overcome by adroit strategy. This coyness is instinctive and protective.

I have referred to the passivity and the resistance of woman in love as a biological fact, and it may be necessary to repeat that this semi-defensive attitude is quite natural, and not necessarily the outcome of sheer coquetry or affectation. Women of little or no experience of life and love recognize instinctively that consent is fraught with many disquieting probabilities of unhappiness, unless they are deeply assured of the worth and the constancy of the wooer. This self-pre-

servative instinct, which subserves the high interest of the race, may take the form of curious caprice and even of repulsion. Often the ardently-sought maiden is drawn this way and that by impulse and by counteracting emotions until, as we say, she "does not know her own heart." Geddes and Thomson state that in woman "it takes longer for the brain to be eroticized" than in man.

The emotional stress in courtship frequently reacts upon the nervous and cerebral system of both sexes, and causes that high-strung condition which leads sometimes to lovers' quarrels. Most of us are somewhat unbalanced by a fervent passion, and some are temporarily insane, as poets declare. This problem of a momentous decision is undoubtedly a cause of over-strain in many sensitive women. The resistance may be exaggerated, and they may display bewildering pique, acute jealousy, susceptibility to take offense, and a quarrelsome spirit. These symptoms are common also among nervously constituted men. Many betrothals are broken through the misunderstandings wont to appear at this critical and exciting period.

Patience and tact are essential to the art of love. It matters not how enraptured and devoted the plighted lovers may be, there will be passing clouds before the sun, and maybe a storm or two will chequer the days of wooing. Both the man and woman should recognize that they are under-

going an experience that, since the world began, has always proved a mingled state of joy and torment. They should know that these keenly-awakened powerful emotions and desires inevitably influence the brain and the nerves. Biologically speaking, courtship involves a state of highly aroused yearnings affecting the whole being. Not only is the mind involved. There are definite changes and manifestations in the physical system, and a tremendous interaction of forces that may have been previously quite dormant. This is Nature's way with all her children. "Love's pleasing pains" are the result of a great physiological and psychic activity, which science has described as "the state of tumescence."

The consideration of the mental and physical influences at work during the wooing period is concerned with the question of long engagements. Should this more or less disturbing and exciting spell be prolonged? Having regard to the nature of the perturbations, and their frequent disadvantageous results, the answer must be in the negative, at all events in the instance of fervid natures. There are cool and contained persons to whom betrothal and wedlock are comparatively insignificant incidents in a placid existence, or in a career of ambition, or of business energy. But the more romantic and fervent order of lovers live for the time being in a kind of ferment. However practical and prosaic their lives may have been, the

discovery of love is for them a supreme event, and for the time being the one absorbing emotion.

The intimacies of courtship give rise quite naturally to physical desires in the ardent, which may not be appeased until marital union. Marriage may be indefinitely postponed for many reasons. Meanwhile our English conventions of courtship permit a close association of the betrothed pair, without the supervision of the duenna, as practiced in the Latin countries. This freedom has its distinct advantages. It offers fair opportunity for the lovers to know one another's emotional traits, intellectual tastes, predilections, habits, and views of life. This probationary period is, however, often a time of trial as well as of sanguine happiness. It is frequently ill-advised to prolong the engagement unduly. The most chaste in nature may suffer in mind and body through the postponement of a consummation of normal desires. In the woman some nervous, uterine, or ovarian trouble may occur. Many young men endure keen unrest, disturbed sleep, depression, and irritability. When the moral control is feeble, they may relieve pent-up desires by resort to promiscuous sex relations during a protracted engagement.

We have to reckon with human nature as it is, not as our idealistic theories of morality wish it to be; and it is useless to presuppose that the man who has been reared without sexual idealism and a high regard for chastity is always resistant

to temptations before or after wedlock. The facts of daily life are sufficiently convincing that the impulse of promiscuity, or "wild love," is strong in many men among the civilized communities, and that many women have an innate impulse to flirtation.

The mental and emotional excitement of the time of wooing reacts frequently in an increase of sensitivity (hypersensitiveness), which exposes the lovers to the risk of tiffs, quarrels, and sometimes to estrangement. Marriage is not free from these clouds; but many who experience differences during courtship gain a closer mutual respect and understanding after conjugality. Consummated love has a softening, healing, inspiring influence. It often expands the sympathies, stimulates forbearance, and teaches self-denial, forgiveness, and considerateness towards faults and foibles. In an instance of real love the two are one after marriage. The harsh egoism is lessened, there is regard for the continual well-being of the other half of the unit, and a reciprocal desire to give happiness.

The lover should realize that the maid of his choice is not necessarily ill-tempered, exacting, or cold, because courtship reveals her as "uncertain, coy, and hard to please." She is enduring a strenuous inner conflict, a psychic upheaval, which, for the time being, throws her out of the normal state of balance. Love has often been

likened fancifully to a disorder. To a certain extent, there must be disturbance of ordinary emotivity at this crisis in our lives. In extreme instances this disturbance produces insanity. "One does not jest with love," said a French philosopher.

A woman in love must apprehend the nature of man, and judge leniently when her suitor is recklessly importunate, impetuous, vehement, impatient, and apt to take offense at a word or a glance. He, too, is swayed by doubts, dreads, perplexities, and rendered restless, and sometimes ill-controlled and explosive. The finest men and women may react strangely and unexpectedly to the tormenting joy of a great passion, until benignant love shows the way of serenity and mutual adaptability in married life.

CHAPTER IV

PROBLEMS OF CONJUGAL LIFE

NATURE has demonstrated her greatest ingenuity in making love an overmastering yearning. We have seen that the impulsion to mating is not a simple physiological energy in mankind, but a mainspring of the vital urge, and the source of activities that may appear remote from sexuality. The spiritualization of the union of the sexes has been heightened by physical evolution and by intellectual culture to such a degree that there are actual instances of a complete loss of the primitive physiologic instincts in reproduction processes. Sir James Paget observed that many men are almost deficient in the automatic prompting of the savage, and that all husbands in the higher civilized states need to be taught conjugal behavior. This deficiency has been noted by many scientific and medical observers and inquirers. I have met men of mature years whose knowledge in this regard is infantile, or almost absent.

It is difficult to decide whether this loss of directing instinct should be considered as pathological. Undoubtedly it shows that the purely animal impulse is by no means the supreme and

obsessional impulse in a large number of civilized men and women. Other factors of a psychic-emotional character have thrust the physical into the background of consciousness in a remarkable manner. The great increase of neurosis (nervous affections) in modern men and women in the cultivated nations appears to interfere with the primary instincts. It has been noted that some highly neurotic infants do not find the mother's breast in the natural automatic manner of the newly-born among animals and man. These children are so little "instinctive" that they have to be taught the first physical act of life.

Civilization, with its plainly manifested tendency to resist sex, to attempt to ignore it, conceal it, minimize it, and symbolize it, has intervened between the minds of men and women and their primary desires and emotions, and set up curious recoils, fears, sense of shame, and feelings of disgust. If the awe, the mystery, the reticence, and the repugnance surrounding sex had been centered around alimentation, the repairing of the waste of the body, we should exhibit a shameful, timorous, resistant attitude to eating. Any function or any object can be made repellent or disgusting by association or suggestion. In some countries it is a shame for a woman to expose the full face in public, and in others the feet must be concealed. In mediæval Spain no polite person ever spoke of a lady as possessing legs.

This perennial endeavor to dissociate sex love from the physical, to symbolize physiological marriage, and to depreciate the human body has produced far-reaching and highly curious consequences. Neurosis and morbidity have a source here, and even vice itself. There is always a powerful tendency to transgress the arbitrary codes, to deride the taboo, to jest upon the sacred topic, and to pry profanely into the awful sanctuaries. Some of the grosser sex perversions seem traceable to this spirit of audacity and morbid impulsion to impropriety.

It is not wholly extraordinary, therefore, that the combination of ignorance and prurience, arising from horror and fear, should check natural instinct itself. Had we a deep-rooted horror of eating, it is possible that our children would show a repugnance to taking nourishment in their early years, and it is certain that dyspepsia would be the common lot of man. In sexual affairs a vast mass of mankind must be regarded as invalids or semi-invalids. They are fundamentally disordered. The nervous reaction to the sex impulse is in them a neurotic condition, and is usually entirely disconnected from any true moral idealism. Frequently, the more fearful a man is of the sex emotion, the more he is inclined to licentiousness and vice. As an analogy it is notorious that chronic dyspeptics are often gluttons, and

inclined to break all the rules of hygienic eating and drinking.

The sane, clean purview of the erotic side of our lives protects against mental and moral fallacies that distort view and bias conduct. The morbid fear of sex (erotophobia or sex-phobia) does not contribute to but hinders the solution of the sexual moral problem, and is the source of social and personal hygienic transgressions. Those who assert that they have "no sexuality" are often the victims of strong erotic conflicts, and even of recognizable physical symptoms due to sexual causes. "Only a few specially favored by fate avoid the great conflict," says Professor Jung, of Zurich University, one of the greatest psychologists of our day.

Cooper cites cases of individuals whose instinct fails to teach them how to take part in the act of reproduction, and instances a healthy man of 44 who, during fifteen years of married life, remained in "sheer ignorance." Minor forms of such ignorance, as my own observation certifies, are extremely common, not only amongst women but amongst men. I lay repeated stress upon this want of instinctive knowledge and intelligent enlightenment because I am convinced that the ignorance lies at the root of the worst evils of the sexual problem in the advanced nations.

"Practically all physicians, most clergymen, and all competent educators unite in admitting

the paucity of our exact knowledge in matters sexual, and the desirability of extensive coöperation in learning the course which is in harmony with health, happiness, and morals, and of imparting this to the younger generation." (W. F. Robie, M.D., "Rational Sex Ethics.")

Miseducation intensifies the morbid attitude towards the sex question, and causes men and women of distorted view to declare that this subject is "nonsense," "unpleasant," or "unnecessary." The very emphasis of their prejudice proves the great significance of the question in relation to intelligence, and the capacity for arriving at sound opinions upon human nature, morality, and national health. The instance explains why so many of us diverge in practice from plain laws of hygiene and proved counsels of sexual ethics. It throws a light upon that recoil against sexual physiology, which accounts for much misery in marriage, and injury to offspring, and to future generations. The dual meaning of the physical and the spiritual, or psychic, must be admitted at the very outset of the study of sexual psychology, health, and right living. Any attempted divorce of the two elements, any under-valuation, any neglect of one or the other, or suppression of knowledge, is fraught with most serious hazard, and nullifies all rational and wholesome inquiry.

The psychic aspect of conjugal love may be

discussed as something only relatively or partly dependent upon erotic impulse, but it would be scarcely possible to dissever the physical and the psychic in the sexual relationship. Even when the sensuous is in abeyance, suppressed, or non-apparent, it is not negatived or entirely annihilated. The appeal may be chiefly intellectual or "platonic," but the fundamental sex differences, in primary as well as secondary characters, constitute the basic attraction. Love is not precisely the same as a close friendship. It is more complex, deeper, and animated by stronger emotion. Married lovers enjoy the finest example of human intimacy. There is an interdependence and a sympathy that is unrealized in any other association. Intuitively, one knows when the other is happy or sad, hopeful or downcast, well or ill. So keen is the sympathy in some cases that the body of one partner will even mimic the pains of the other.*

This spiritual love may be abiding and strong in the case of husband and wife who have outlived passion, or of those who, through illness or other circumstance, have foregone marital embraces for a long period. The love of the sexes depends essentially upon sex, but love between man and

* Fielding Hall admirably expresses marital love in "The Way of Peace": "Marriage is an association where all things, all desires and efforts, all work and all play, are in common, and where there is a mutual sympathy. Following upon physical union comes union of the intelligence."

woman may be in certain cases almost detached from the physical feeling and expression. There is, on the other hand, a risk of over-sublimation. For whereas many married couples are prone to excess in sexual intercourse, others suffer physically, mentally, and in the emotional nature by undue ascetic restraint. Medical testimony could be adduced to show that an ignorance of sexual conjugal hygiene often leads to harmful denials as well as to immoderation.

The true function of conjugal intercourse is not wholly germinative. There are important psychic results and physical effects of a beneficial character. If the sex embrace served only the end of reproduction, then intercourse might be restricted to the very barest minimum. For instance, six conjunctions alone might be quite sufficient during twelve years for the production of six children. This, however, is not Nature's way with human beings. With animals there is a recurrent period, sometimes occurring but once in twelve months, known as œstrum, "heat," or "kindling." Only at this time are the sexual desires strongly insistent. In the intervals the impulse is dormant, and probably quite unconscious. Among mankind the phenomenon of periodicity in the female is manifested once a month, or occasionally more frequently, in the higher races. That is to say that once a month during the years from puberty to the change of life, or

menopause, at from forty-five to fifty, every normal, healthy woman is in that receptive state which favors impregnation by the male. Biologically, the human being is more erotic than the higher mammals. This, far from being a mark of degeneration, or a stigma of sensuality, is one of the prime sources of man's mental and moral development.

Not for reproductive purposes only has man been endowed with this capacity for response to the promptings of love. For the well-being of the soma and psyche, the vital impulse is almost perennially active in men and women from childhood to the senile stage. It is demonstrated in all kinds of ways not commonly associated with the love of the sexes.

The question of continence revolves about the physiological fact of the menstrual episode. It is probably beginning to be established that the monthly rhythm occurs in man as well as in woman. Various investigations made by scientific inquirers show that men tend to experience heightened amative emotion periodically; and that the involuntary ejaculation of semen during sleep, in the case of men leading a strictly chaste life, is wont to occur with monthly regularity. This correspondence of the occurrence in the two sexes should assist us in determining the much-discussed subject of restraint and chastity. In the case of women, it is well known that sexual desire is

greatest for about seven to ten days in each month, and that this is the period when conception is most likely to occur. The periodicity, with its monthly recurrence, points to the fact that Nature has made the chances of impregnation more frequent in the human species than in many of the mammalia just below humanity in the scale of evolution. It is said that elephants are only aroused sexually once in two years. In the human female, fertilization of the ripened ovum may occur before, during, or after menstruation, or in the intermediate period. We may state, therefore, that the normal human being is, during the vigor of the adult life, always more or less apt for reproduction.

In the sphere of sex any comparison between man and the lower animals is at least extremely risky. Love in mankind is not scientifically comparable with the instinct in animals.

As Ellis points out:—

"On whichever side, indeed, we approach it, the implication that sex in man and animals is identical cannot be borne out. . . . So far from being animal-like, the human impulses of sex are among the least animal-like acquisitions of man. The human sphere of sex differs from the animal sphere of sex to a singularly great extent. . . . There are no animals in whom the sexual instinct is so sensitive, so highly developed, so varied in its manifestations, so constantly alert, so capable of irradiating the highest and remotest parts of the organism. The

sexual activities of man and woman belong not to that lower part of our nature, which degrades us to the level of the 'brute,' but to the higher part, which raises us towards all the finest activities and ideals we are capable of. It is true that it is chiefly in the mouths of a few ignorant and ill-bred women that we find sex referred to as 'bestial' or 'the animal part of our nature.' But since women are the mothers and teachers of the human race this is a piece of ignorance and ill-breeding which cannot be too swiftly eradicated." ("Sex in Relation to Society.")

Many of the trials, difficulties, and errors of marriage are caused by the conflicting mental attitude towards sex. How can we expect content, peace, and happiness in wedlock, when both sexes frequently enter that state with submerged, but gnawing, fears and repulsions, and misunderstanding of themselves and their deepest desires? The conventionally untaught girl is often entrusted to the keeping of the vulgarly enlightened young man. Both are unprepared for the new and important *rôle* in life.

The chance "knowledge" garnered by the youth from schoolmates and from ribald acquaintances in the office or the store, is often much worse than no knowledge whatever. He may have been taught to regard "love" as delightful or romantic, but "sex" is for him one of the world's butts for loose jesting, a thing of shame, partly repulsive, yet intensely alluring. There is in his brain a

clash, a constant combat between the idea of the elevating influence of "love" and the animality, degradation, impropriety, and uncleanness of "sex." How can he reconcile the two warring preconceptions? He may even go with false shame to the nuptial embrace. Such reactions are not rare in civilized communities.

For the young bride the case is even more serious. She is given into the hands of an "initiator" who has never been reasonably initiated himself. The husband, as often happens, may have had ephemeral sexual intimacies with women of a lower class, or sordid traffic with prostitutes. Little indeed has this taught him of the virginal mind, with its great blank spaces, its timid wonderings, its dreads of the unknown and the vague, its acute affectability, and susceptibility to mental shock. Love in the esteem of the maiden may mean nothing more than a beautiful dream of sentiment, or a joy at being chosen as a bride. She has never dared to think of sex, much less to speak of it. All her life the necessity for a scrupulous modesty has been austerely inculcated. She has been told that "no nice woman" does this, or says that, or even thinks of the other proscribed matter. A sensitive delicacy has been imposed upon her. She is child-like in her outlook upon the great problems of life. There are often hypersensitiveness, extreme fastidiousness, tactile phobias, a loathing for things associated in the mind

with the unpleasant, the ugly, and the "animal."

Veritably, the young wife reared in the not uncommon convent-like seclusion of the conventional British home, goes in nine cases out of ten to an alarming ordeal on the bridal night. No maiden among the "untutored" savages is permitted to marry in ignorance of her nature and the exercise of function. Our "refinement," so-called, is the source of terrible cruelty. Lest it should be thought that I over-state, I affirm that all the normal, intelligent women of the middle and upper class, who have spoken to me of their trials and perplexities in the early weeks of marriage, have blamed the system, the parents, the guardians, and the teachers that foster this grave social anomaly by the attitude of false-modesty. "Why were we not taught?" is their repeated question. "I was told that I ought not to know anything about such things," etc.

Many women have been violated on the marriage bed. I do not make any wholesale accusation of cruelty, lust, or brutality against my own sex. I say that we, too, are not told and not taught by responsible persons. Men usually gain sex enlightenment and experience from bad sources and sordid adventures. A childish curiosity, mingled with a recoil or acute prudery, is gratified in the most haphazard and deplorable manner at school, in the streets and by overhearing lewd conversations and indecent jokes. For-

tunately, the romantic, poetic, or idealistic sense is frequently strong enough to counteract these influences to a considerable extent. But there is constant menace of the development of false ideas, chaotic misconceptions, profound errors, or an unbalanced attitude. It is almost rare to meet with a man of the conventional upbringing who is willing to discuss the ethics and sanity of the sexual life seriously, and with a true appreciation of the tremendous and complex import of the subjects. One encounters a frozen silence, an acute prudery, an embarrassed surprise that the topic should be mentioned, or a levity, or sheer obscenity, which entirely inhibits any rational or profitable discussion.

The man whose mind is imbued with strong prudish notions, or the indecently flippant reactions, is surely not the best counsellor for a maiden whose instincts are modest and whose nature is hypersensitive. Yet the average parent entrusts complacently his or her daughter to a protector who, through ignorance, may be wholly incapable of the necessary tact, patience, and tenderness. Such parental neglect is not known among the races that we class as barbarous. It is an anomaly of "culture."

There is no question that the honeymoon is often an ordeal, and not infrequently a tragedy for the inexperienced woman. The experiences of this episode may imply a complete reversal of

all the maidenly views upon love and marriage. Serious mental shock, leading to hysteria and other neurotic disturbance, is by no means uncommon. So subtle and delicate are the emotions aroused that one injudicious phrase may sink into the mind, and set up an inner conflict or repugnance lasting for the whole of married life. There are blunders and indiscretions that some women can never really forget. A woman of fine mental fiber and sensitive feeling, a modern type of temperament conspicuous in the refined classes, may possess the deepest capacity for love and for reciprocal fervor, and yet live always secretly estranged in soul from the husband who has acted thoughtlessly, selfishly, or ignorantly in the early days of conjugal union.

Although women are innately more modest and bashful than men in the love relationship, it is not to be supposed that they are entirely the passive partners. The cultivation of feminine physical charms, the attention paid to the toilet, dress, and adornment, the never wholly suppressed instinct of alluring or pleasing the male sex, and the arts of coquetry—all express a certain activity of the female in sex selection and love. There is a view that woman, not man, is the aggressor and the true instigator in wooing. Undoubtedly, the feminine *rôle* is not always one of resistance, defense, or passivity. The primitive virgin, who flees from the lover she has al-

ready accepted in her heart, is careful not actually to outpace the pursuer and escape from him. A coy English girl who refuses a lover's kiss acts from a deep natural impulse; but she acts also from an equally natural yearning when she returns the kiss with ardor. It is not affectation and caprice, in every instance, which cause a woman to waver between refusal and acceptance, but a great fundamental feminine instinct, which has a very definite purpose in the scheme of Nature. The purpose of wooing is very plain. The necessary ardor of the man is aroused and stimulated by the woman's semi-defensive strategy. In like manner the woman's preliminary resistance heightens her ultimate receptivity.

This coquetry or coyness may be excessive, even morbid. In some women of the hysterical tendency, the reluctance is sometimes strong, and suggests incapacity for the complete realization of marital happiness. Many years of research in the subject of erotic coldness (sexual frigidity, or sexual anæsthesia) in women has taught me that the true cases are not so common as men, and women themselves, are wont to believe. Often a woman who imagines that she is naturally lacking in the physical ardor, that normally accompanies the conjugal act, is not a true example of the *frigide*. The real instances of anæsthesia arise from organic or functional causes, though there are many

cases of a psychic coldness which would seem to be positive.

The problem of sex unreciprocity has very important bearings upon the marriage question for both sexes. All human abnormalities affect not only the individual but the community. If, as one writer, Leopold Lacour, declares, the majority of women are "eternally frigid," and if Lombroso is right in describing sexual passion in the female sex as "pathological," we need not seek any further for the prime source of domestic trouble, mental incompatibility, divorce, and the lax conduct of a large number of married men. If, as many in the past believed, and a small majority in the present still assert, woman has been differentiated from man in this respect, then the whole subjects of sex morality in man and woman, the conjugal relation, and love itself must be entirely reconsidered from a fresh standpoint.

We may ask how the view arose that Nature "intended" to exclude woman from participation in the physical orgasm. I have wide evidence for the belief that the ascription of "a natural coldness" to women as a sex was not of feminine origin. Many facts point to the accusation as a presupposition of the male mind. The intense solicitude of man for woman's purity and modesty would tend naturally to the accentuation of these qualities. By continual and powerful insistence on the unimpeachable chastity of brides,

men deepened the natural timidity of women to an abnormal degree.

The passionate male, urged by desires that disquieted him, and often brought him into conflict with other males, and sometimes caused tragedy and disaster, wished to believe that the female was not as much at the mercy of the senses as himself. He recognized that woman was more passive and inclined to continence than man, and established a theory that coldness was therefore a fixed, universal trait of the female sex. Every arbitrary rule directing the woman, framed by dominant man, has been more or less scrupulously obeyed by "the weaker sex." Every fiction about women invented by men, every superstition and fallacy, has been prudently accepted by women for their own specific reasons, and chiefly to avoid continual domestic discussion and strife. Women have willingly or reluctantly submitted to cruel regulations, taboos, and proscriptions throughout the ages, in order to keep the peace with the partner—man, the father of her children, and the provider and protector of the mother and offspring. The sacrifices and the pains have, however, not been all on the woman's side. Man has undergone his share of the ordeals of courtship demanded by the tribe, such as the austere hardships of the initiation to manhood during puberty, the trial of battle with rivals, the infliction of mutilations of the body, circumcision, dec-

orative gashings of the flesh, and stoical penances of many kinds, as a preparation for marriage.

Whereas primitive women display rather more modesty than men, there is no testimony that the force of the sex passion is significantly dissimilar in the sexes. There is the most convincing reason why there should be no fundamental, natural sexual disparity in this instinct. The sex sphere is wider in woman than in man, and the sexual centers more diffused. There is a physical and psychological truth in the poet's assertion that "love is woman's whole existence." Every doctor experienced in the treatment of the maladies of women knows that the sex-life plays a complexly important part in their bodily and mental health, and that women are more liable than men to suffer from deprivation of the exercise of normal sex function. Sir Benjamin Brodie, Ellis, Campbell, Balls-Headley, Anstie, Matthews Duncan, Tilt, Allbutt, Playfair, Kisch, Dubois, Jung, Freud, and many other authorities have pointed out the immense influence of the reproductive system upon women.

The natural need of woman for conjugal love and maternity is unquestioned. A. E. Giles, in the *Lancet,* March 2nd, 1907, gives a hundred and fifty cases of uterine fibroid tumors, of which eighty-four per cent. were due to the denial of pregnancy. More than a third of the patients were unmarried. Matthews Duncan declares that

there can be no doubt of the value of intercourse in regulating the sexual life of woman. Erb states that complete sexual abstinence in women causes more or less disorder. Anstie is emphatic that unappeased natural desire is a frequent source of neurasthenia in women, and that digestive disorders and anæmia are often cured by marriage. Balls-Headley, in Australia, took notes of seven thousand cases of the ailments of the generative system in women, and came to the conclusion that lack of satisfaction in the normally constituted woman is a fruitful source of disease. Kisch refers to the beneficial effects of wedlock upon the health of ailing women.

The demand of Nature in the case of woman is so well established that we may be puzzled by any manifestation of sexual coldness. But upon examination and reflection we shall find that much of the alleged apathy or repugnance is spurious or artificial. Unquestionably, some of the abnormal conditions of civilized life produce atrophy of the uterus and ovaries with an accompanying result upon psychic inclination. There may be structural defects, chronic affections of the reproductive organs, and abnormalities, causing even a genuine horror of conjugal physical relations. Most frequently the indifference or disinclination is of mental and emotional origin, a fact that should be admitted by all husbands who complain of the irresponsiveness of their wives.

This very common obstacle to complete marital happiness gives rise to many domestic conflicts. A large proportion of the cases of adultery committed by men are ascribed to the coldness of the spouse. Many women, apparently abnormal in this respect, lead unhappy lives in wedlock, and occasionally separate from their husbands. The successful union of fire and snow cannot be consummated. A marriage wherein one partner is normal, and the other abnormal or pathological, is nearly always disastrous in the long run. The physical intimacy may not be regarded as the supreme satisfaction of matrimony; nevertheless, disharmony in this respect must tend to threaten marital concord, peace, and felicity. There is a psychic-emotional value of much importance in the conjugal act. When conjunction is perfectly normal, there are beneficial results in mutual happiness, balance of mind, health of the whole body, reaction upon life, cheerfulness, serenity, and a sense of well-being. It is well for offspring when the parents are mated in both the spiritual and the psychic sense, and the two are as of one flesh and one spirit.

The great prevalence of the minor psycho-neuroses, *e.g.*, hysteria, neurasthenia, psychasthenia, phobias, obsessions, and depression, is no doubt associated with the alleged increase of sexual coldness in women. The hysterical woman is often not only indifferent to the conjugal embrace, but

regards it with aversion or repulsion. The neurotic woman frequently experiences recoils and fears. A long continued habit of secret auto-satisfaction often hinders the normal gratification in marriage. Very often the mental attitude towards sex is the sole cause of the trouble. Women who have been taught from infancy, and throughout adolescence, that certain incidents of married life are "animal," or "nasty," or "impure" are extremely apt to evince a formidable repugnance to sexual intercourse.

It may be thought that I reiterate unduly the importance of the attitude of mind. But life has taught me that the attitude is the supreme determination of personal and social conduct, the chief factor of happiness or misery, and the desideratum of a healthy sexuality. The outlook must be sane, clean, clear-visioned, and respectful. Any distaste for the physical consummation of the love of the sexes suggests a distorted mental vision, or a serious short-sightedness. Nature has ordained very definitely and clearly that there shall be sensuous satisfaction in the appeasement of the two great desires, nutrition and reproduction. For this purpose special sets of sexual nerves of a highly elaborate character have been evolved in mankind, and these nerves are linked up with the whole of the organism, and associated not only with the physical texture of the brain, but have their influence upon the psyche or in-

tangible soul element. The procreative act in man is far from being a simply mechanical physical process, when undertaken by two who are made one in marriage. It is of a sacramental character and of momentous importance to the community, the race, and posterity.

The sane and moral acceptation of the natural scheme of sex precludes all revulsions against natural processes. Only when the sex impulse is abased, degraded, rendered vicious, perverted, and besmirched by vulgarity of thought and speech can it be considered repellent or offensive. We cannot hope for a finer appreciation of the power of sex love for good, and a nobler ideal of this passion, until we have purged our minds from the gross misconception that the human body is essentially an unclean thing, or that sex is of itself shameful.

This "frigidity" born of ill-education in all that appertains to our sex lives, must inevitably diminish when both men and women in the mass purify their thoughts and banish all morbidities from the brain. It is unjust to blame the "cold" woman who shrinks from the caress of a lover, while we continue to neglect the education of girls in subjects referring to the processes of the reproductive life. A recoil must inevitably result in minds thus prepared for shock and bewilderment. And the perils of psychic shock are manifold and serious. We are beginning to apprehend

that these affronts and injuries to the mind and emotional being are the source of much mental and nervous disturbance and derangement. The attitude must be sane, balanced, and derived from a moral idealism and a knowledge that preclude all pruderies and morbid resistances.

Psychic coldness and irresponsiveness may be difficult hindrances to conjugal harmony, but in most instances the remedy is first a clear understanding of the nature of the physical union and its significance as a seal of affection, and its use in preserving sanity of mind as well as bodily well-being. It should be known that the desire of the sexes for one another is not an automatic physiological impulse, but chiefly and normally a profound wish born in the brain, and associated with the tenderest and most beneficent emotions in all instances of truly fervent love.* The seat of this physical and emotional feeling is in the cortex of the brain, and its manifestation is often against the will of the individual ("Sexual Impotence," V. G. Vecki, M.D.). It is not a mere question of the existence of spermatozoa, the fertilizing germ of the man, or of the existence of ova in the woman. The impulsion to the sexual embrace occurs in persons whose organs of generation may contain little or none of the sperm or ova.

* "The sexual function plays a very large part in human life, indeed, far larger than most people like to think."—Dr. E. M. Corner.

The part played by the minds in sex conjunction must certainly be duly estimated. Alleged frigidity among women is often a result of mental shock, "psychic insults," and misunderstanding of the sexual nature in themselves and in men, and has no real relation to physical incapacity or impotence. Deficiency in desire may arise from numerous causes besides defects of malformations of the generative parts. The sexual neurasthenia, classified by Beard, one of the great pioneers of the modern study of this form of nervous disease, is one of the sources of anæsthesia of the erotic impulse, though it may be equally well said that neurasthenia is often a consequence of long-suppressed desires. This vicious circle in nerve trouble afflicts a great number of modern women; some authorities assert "the greater number."

Coldness of a psychic origin is by no means infrequent. "We see whole families," writes Vecki, "in whom education has implanted principles that will ever be an obstacle to the proper development of the sexual instinct, and thus, indirectly of sexual vigor." The woman who regards sexual intercourse as "a necessary evil" may be either structurally defective, or the sufferer from a severe mental injury or emotional repugnance. There is no doubt that false education and miseducation sometimes set up a tremendously strong resistance, an indifference or a positive disgust. These apathies or repulsions are much commoner

among women than among men. They are, however, not very rare in men. There is ground for believing that early bad training of mind, environment, and intense suppression of all thought and speech upon matters of the sexual life not infrequently produce a form of frigidity in both men and women. Often this coldness vanishes when the emotions are deeply stirred by an ardent affection, and the physical desires are naturally awakened. But the resistance may be extremely severe, even unconquerable; and in these instances a perfectly happy married life is not possible for both partners.

The existence of a perverted instinct or habit in one of the married pair may cause acute distress to the other, and entirely normal, person. That abnormalities of the sex instinct are not uncommon is shown by the extensive literature on the subject, the testimony of physicians who have care of the insane, and by cases occasionally reported in the newspapers. A perversion is usually the profound secret of the person affected. There may be extreme morbidity. But the propensity is often not discovered by the other partner until after wedlock. This concealment cannot be regarded as real delicacy of feeling. It is reprehensible, and fraught with incalculable peril. Many marriages have been wrecked from this cause. Sexually inverted (homosexual) men and women sometimes marry without disclosing their

abnormal impulse to their lovers. Men who crave to inflict pain (Sadism) and women or men who court physical suffering (Masochism) frequently marry unsuspecting lovers. Many of these subjects are predisposed by heredity to their perversions, while others have acquired habits by experimentation in vice. The congenital cases are heavily weighted by inheritance with impulses that they cannot control, though they may will to live normal lives, and are repelled by their own aberrant propensities. Surely, when any of these abnormal instincts exist, it is the solemn duty of the man or woman to admit them frankly to the prospective wife or husband at the outset of betrothal. In most instances these innate perversions must be rightly regarded as a barrier to matrimony with a normal partner.

It should be known that the imperfect fulfillment of the marital act, unaccompanied by the normal, healthy, gratification decreed by Nature with infinite care, has a more or less injurious effect upon the psychic-emotional being, and may affect the bodily functions. The natural essential concomitant to this union is a deep mutual sympathy. The husband who does not experience this emotion is either not the proper spouse for his partner, or some necessary element of reciprocal love is wanting or amiss. If there is any human act that should be perfectly mutual it is this. When passion is shared alike, Nature approves and blesses

the conjunction. There should be a real giving and a real yielding. A species of altruistic self-restraint comes into play when the two are truly made one in this act of conjugal pairing. There must be no suggestion of obligation, no sense of coercion, no suspicion of the exaction of "rights." This is the true ethic and the true hygiene of the intercourse of the married. This is the pure, moral and æsthetic ideal of a high-minded cleric like Kingsley, when referring to the marriage bed, as it is the hygienic model of thoughtful, widely experienced physicians such as Vecki or of Anstie, who speaks of the moral as well as physical worth of the sex relationship.

As the Rev. Hugh Northcote says, in his thoughtful volume, "Christianity and Sex Problems," there is as much "sin" in sexual frigidity as in excessive venery, and that a well-instructed woman would not allow herself to form "a false and illusive theory of wedded love disjoined from physical pleasure. She would think it not right, after accepting the obligations of matrimony, to rebel against the law of nature by rejecting one of the most vital and important of these obligations."

No doubt many sensitive women, with false or hyperfastidious views of sex functions, find some difficulty in adjusting their preconceptions to the new life which marriage entails. A high responsibility rests upon the husband in these instances.

The irresponsiveness of the wife may bewilder and pain the ardent bridegroom, and disharmony may result from these early experiences of connubial life. We must remember that distaste or revulsion may seem ingrained in the nature of some women, and that only love, patience, tact and restraint on the part of the husband can stimulate reciprocal desire. Too frequently, the young husband is hasty and thoughtless, and quite inexperienced in the psychology of woman, and often he has only the vaguest theoretical knowledge of marital duties. An affectionate and perfectly chaste-minded man may commit error through the lack of a little necessary understanding, or through the nervousness which is wont to assail bridegrooms as well as brides.

There is probably more risk of difficulty in adaptation to conjugal intercourse where the persons are no longer in the first vigor of manhood and womanhood. Their views may have become fixed and hard to modify, and there may be an atrophy of emotion, and some manifestations of disuse in the physical system. As a rule, the adjustment is a gradual process, and compatibility ensues; but there are instances to the contrary. The dissolute lives of many men before marriage may even hinder them from a true perception of the feminine psyche. Experience gained only in commercialized traffic with courtesans, or with promiscuous women, may induce utterly mere-

tricious judgment upon the nature of women at large. The so-called "knowledge" of the libertine may be worse than none.

Many books of counsel for husbands and wives have been written by men and women, containing moral admonition, inculcating unselfishness, and pointing the way to happy marriage through forbearance, forgiveness of faults, and toleration in diversity of opinion. Such advice is, however, rarely associated by the writers with the intimate physical relationship of wedlock. Dr. G. T. Wrench remarks: "It cannot be too definitely stated that the happiness of married life depends upon physiology." The right valuation of the sexual love that inspires pairing, and accompanies all true marriage, undoubtedly demands highly important physiological considerations. We need not only to enjoin kindness and sympathy upon the married pair, but a proper comprehension of the sexual differences, primary and secondary, a knowledge of functions concerned in the reproduction of the species, and an acquaintance with the essential rules of marital hygiene. The true conjugality is dependent upon temperamental adaptation, soul affinity, and physical attraction and sympathy. When it is stated that felicity in married life "depends upon physiology," much has been said, though not all. Most of us have known instances of marriage in which mutual esteem and intellectual sympathy promised exceedingly

well for the happiness of husband and wife. And yet these unions are not always successful. Something is lacking, something is maladjusted, something inhibits a complete harmony.

Many men are united to industrious, economical, domesticated women of conspicuous worth of character, and are still, in the strict sense, unmated. Many women are the wives of honorable, able, kindly, moral men, whom they esteem or admire for their good qualities, their intellect, or their capacity in a profession or trade; and yet the exemplary husband, often coveted by other women, is incapable of bringing joy, arousing passionate love, and making the conjugal union a blissful compensation for the burden, the trials, and the frustrations of life.

Disappointment, and probably complete disillusionment, with matrimony menaces those who imagine that respect for character, or intellectual kinship, or the mere sharing of tastes can constitute the sole basis of a harmonious and beneficent conjugality. Many wise men have married unintellectual women, and lived happily with them. Many women have wedded husbands whose opinions they could not share, and whose pursuits and predilections were unlike their own, and yet have found the secret of a peaceful marriage. These instances may appear enigmatic or paradoxical to the observers. But we shall not have to seek far in the field of the psychology of sex

to account for the success of such unions. They show that a perfect sensuous, passional, and physical affinity is often sufficiently powerful to outweigh the intellectual inefficiency or defects of temper. The concord of spirit and body is established. There is that subtle adaptation which impels us to the view that "physiology," if not the only key to married happiness, is certainly one of supreme importance.

Fortunately for the human race, merit, attainments, wealth, beauty, and virtue are not the exclusive incentives to selection in love. The attraction is a magnetism which defies our analysis, though we are vividly conscious of its existence and irresistible allurement. There seems to be one unerring determinant of a general character. It is not vision, for we may experience a profound ardor for a plain lover. It is that less understood, but powerfully appealing and widespread instinct, which has been classified as "contrectation."

We all recognize that there are hands which give us pleasure to clasp, and lips that we long to kiss. There are men and women who diffuse an aura that immediately attracts us; there are others who instantly repel. This tactile sense is one of the clues to the problems of human sexual selection. Those whom we love we yearn impulsively and insistently to touch and caress. The solution of the mystery of many seemingly strange alliances of the sexes is most probably to

be sought in the immense appeal of this craving for contrectation and in its satisfaction.

The importance of this sense in marriage must be obvious to the least reflective person; but as there has long existed a tendency to underrate the significance of the physical aspect of wedlock, it may be necessary to state that if this tactile sympathy is lacking, it is more than probable that the intellectual attraction will speedily diminish, and that aversion may succeed. Caresses received with an effort to conceal repugnance can only exercise a very injurious influence upon the psychic nature of man or woman, and this influence is certain to react upon the partner. A mercenary marriage is often a failure for this reason. The girl who marries a middle-aged man for his money alone exposes herself to almost certain unhappiness. A young man who unites with an old woman from worldly considerations is scarcely likely to mask effectively the indifference or the revulsion that is liable to arise in matrimonial relations.

This longing to touch and fondle the loved being must be accepted as Nature's guiding hand in selection, and its absence contraindicates maladaption in conjugal living. We cannot love and desire one whose touch is without language or import. It is clear, therefore, that physiological questions are intimately bound up with our love choice and the chances of successful marriage. The bewildering frigidity of some wives is quite

explicable. There may be a respect and a feeling of friendship, but the element of ardent reciprocated love is wanting through a tactile antipathy. It is indeed a doubtful point whether the closest friendships between man and man, woman and woman, and between the two sexes ever exist without a certain degree of esteem for the physical qualities as well as for the mind and character. The hand that one cannot grasp with warmth, be it the hand of man or woman, is not the hand of a much-loved companion, but of one in whom we are somewhat interested, or whose acquaintance we merely tolerate politely.*

When we reflect that hitherto in our society man has been predominant and often autocratic in marriage, and that all the necessary instruction of the virgin bride has been entrusted to him, we are bound to ask whether this convention has any bearing upon the too prevalent instances of domestic misfortune. It is curious to note, as Ellis tells us, that some of the earliest of ancient writings upon the hygiene of the sex-life are the works of women. This would seem entirely reasonable when we realize that sex is to the mothers of the race an even more momentous subject than to the fathers. We are unfolded from the womb, and the initial unfolding of our minds is the task of woman. Sex must always loom large in the out-

* Due consideration must be given to the varying factors of affection. It is quite possible that the tactile affinity may even be powerful, and yet real emotional attraction quite feeble.

look of the child-bearing and child-rearing sex. The tremendous impulse of maternity must exert an influence upon woman's destiny; and even if the function is unused, woman is still the potential parent, subject during all the best years of her life to the process which has been described as "a mimic or missed pregnancy."

The natural initiator of the bride into conjugal rites should be the tender and devoted bridegroom. It is necessary, however, that the virgin should not enter the married state without even theoretical knowledge of sex. Those who counsel such unenlightenment are unconsciously guilty of cruelty. It cannot be too frequently repeated that morbid psychic complexes can develop only too easily in the mind of utterly inexperienced maidens. Many young wives have considered themselves the subjects of outrage on the bridal night. There have been cases of sudden disappearance and flight on the eve of wedding, and after the ceremony. Now and then one reads a painful report of suicide at this crisis in a girl's life. Hysteria, neurasthenia, anaphrodisia (lack of desire), frigidity of the psychic type, and mental depression may develop with more or less severity from emotional wounds inflicted upon a sensitive woman.

"The unhappiness and misery that is caused to the married and also to unmarried people at the present day owing to faulty physiology is terrible, and the ignorance and folly of it all is just as

terrible. . . . Neurosis is probably altogether impossible with healthy physiological marital life." (Wrench.) I have known many unhappy marriages, often leading to separation and divorce, which were the direct result of "faulty physiology" and nothing else. The guiding instinct of animals is often lost in mankind, and if reason is repressed, the mistakes and dangers must be apparent. Marriage is the art of love, as Ellis affirms, and an art must be learned. Nature often leads aright in the case of an ardent and sympathetic man and woman; but there are perils, even in the path of the most conscientious and affectionate couples, when all is left to instinct or chance.

Preparation for conjugality is essential for harmony, morality, hygiene, and racial welfare. The savage mother is careful to instruct her daughter; the educated modern woman in the advanced civilizations has rarely any counsels to offer. Few fathers give advice to their sons on the eve of matrimony. Several men about to marry have sought my instruction, and in almost every case I have been amazed at their quaint presuppositions, erroneous ideas, crude and childish speculations, and total ignorance of physiology. My experience wholly confirms the view of most students of the problems of sex and marriage that the want of knowledge, often of a bare rudimentary character, is extremely common in both sexes.

Many loves grow cold or become aversions within a few months or years of conjugal life. The reason is not always to be sought in the tendency to variability or inconstancy in human nature. Frequently, there are no vagrant infatuations, no desire for intrigues, nor for a second marriage. There are, however, dissatisfactions, secret or expressed regrets, deep chagrins, and sorrow for the loss of an ideal connubial accord and peace. The dream of happiness has vanished. There is perhaps no visible hostility. The two may remain considerate and courteous. But one or the other, or both, are aware of a gulf, which began as a mere trickle, and grows wider month by month. Often there is temperamental incompatibility, or in the ordinary phrase "incompatibility of temper." We have heard it repeated that two artistic or intellectual persons are bound to quarrel and grow asunder in marriage; that two pessimistic lovers are sure to bore or depress one another, and that a sanguine or hilarious husband is certain to become indifferent towards the wife who is wont to view life in a gray light. In none of these instances is there any certainty of serious disharmony. Every human being has compensating qualities, virtues as well as faults, kindness that atones for choleric outbursts, or sympathy that outweighs an incapacity for worldly success.

When Whitman declares that "all things are lacking if sex is lacking," he flashes a keen light

upon the problem. Marriage is a sexual union. If the sexuality is entirely eliminated friendship may possibly still remain. But the average mortal yearns for more than the ordinary love of comrades, when he or she dreams of the ideal affection and oneness of the husband and the wife. There is also in the marital communion a co-partnership in the production of offspring, which involves deep emotions and fundamental desires of a massive and permeating character.

Temperamental maladaptation, as it is termed, is very frequently nothing more than sexual disharmony. There is ample testimony that a talk with a wise physician has saved many married pairs from protracted misery, and restored happiness to their lives. A little counsel of physiology may avert a veritable tragedy. The right word in due season has lifted many ominous clouds from timorous and distressed minds. A brief instruction in the hygiene of sex has often brought together in a closer bond two who were asunder in spirit and body. These are facts which point to the importance of the sexual or physiological basis of marriage.

There can be no avoiding of sex in the union of the sexes. The definite purpose of matrimony, in the words of the English Church Service, is procreative. This is not the whole aim and end of marriage in the view of a very large number of persons; but undoubtedly reproduction is the nat-

ural and normal consummation of the love leading to wedlock and cohabitation.

The commoner problems of conjugality are the best age to enter that state for the good of the individual and the family; the regulation of sexual intercourse within the bounds of health and soundness of mind, and as concerning the effect of excess upon the parents and offspring; the question of coitus after conception and during lactation (the suckling of infants); the hygiene and ethics of the practice of limiting the number of the family; the proper care of the mother during pregnancy and after childbirth, the rearing of infants, and the physical, moral and mental training of the young; the effect of the change of life (menopause or climacteric) upon the health of wives, and consideration of the existence of a menopause in men. These topics are almost sure to arise in married life. Experience and observation prove that these hygienic and moral questions often cause much heart-searching among married couples, and that the average knowledge upon the subjects is extremely meager, hazy, and very often inadequate and misleading. These essential matters will be discussed in the chapters of counsel for husbands and wives.

CHAPTER V

THE HUSBAND

Most of us have encountered the "man of the world" who avers that he has nothing whatever to learn concerning "the sex question," the nature of woman, and the arts of love. He asseverates an encyclopædic wisdom as the outcome of his amours, his wild-love adventures, or his experiences with the *demi-monde,* and derides all consideration of sexual psychology in the scientific temper as quite unimportant or entirely unessential. If you question men of this type, you will discover actual hostility towards sex education. They declare that they know all that is necessary to be known.

In another class there are men and women who do not boast of "experiences," but who refuse resolutely to study or discuss the questions of conjugal morality and hygiene. It is unfortunate that the libertines, the prudish, and the unreflective should form an obstructive alliance against sane thinking upon one of the great central problems of life. This resistance, and the mental idleness of a vast number of the population, menace both personal and social welfare. For many

women marriage is the only career, and for the majority of men it is a grave question concerning happiness and success in life. There is deliberate and often prolonged preparation for issues of less consequence than matrimony. A man will spend care and energy in training for athletic contests; but devote no real forethought and no study in training for marital duties and fatherhood.

It is true that love will direct safely in some fortunate instances. Nevertheless a serious lack of understanding of essential matters often accompanies a warm affection and kindliness of heart. Medical evidence shows that the chaste, high-minded young man may unwittingly commit errors, and cause real injury to the body or mind of his wife. Many striking cases are recorded in the volumes by physicians upon the maladies of women and in works of sexual psychology. The protection and cherishing of a wife should surely be the first care and responsibility of the husband. Upon this depends her vital well-being, her health in bearing and nurturing children, and the preservation of her love and esteem. Many ignorant husbands have impaired and even ruined the health and happiness of their wives.

Excessive venery, unhygienic intercourse, too rapidly recurring pregnancies, marital indifference and neglect, and infidelity all contribute to the heavy burden that Nature has laid upon woman. As the more active partner in conjugal-

ity, man is under a solemn obligation. It is one of his primary moral duties to equip himself for the responsibilities of a husband and parent. The right care of the mother is part of the right care of the child to be borne. Man impregnates, and woman shapes and brings forth the babe. From the dim ages of the past the part of the male has been the maintenance and care of the pregnant female, and of mother and infant after childbirth.

To-day, when warfare is not a common occupation, and hunting for daily food is unnecessary, the man is still the chief breadwinner. Physically speaking, the husband is nowadays the protector of the wife, not against belligerent tribes or fierce beasts, but against hunger and cold. His protection does not end with maintenance. To him is entrusted the procreative duty, the defense of the mate against all physical or mental jars and shocks likely to influence for ill the health of the mother and child, and a share in the education and moral training of offspring. The dual part of spouse and parent is one of extreme importance, and has not been lessened by social evolution, but increased and complicated.

The natural life for all normally constituted men and women is in conjugal union. Primitive people have no problem of celibacy, and, almost universally, marriage is rarely long deferred after adolescence among savage communities. Civilization tends to the postponement of legal mar-

riage, and intensifies the hardship of protracted single life. Hence arises a battle for chastity among celibates during the years when erotic emotion is at its height. Pre-marital continence is counseled by religion, and fornication is one of the grave sins of the Church. Complete repression in celibacy is advised by the majority of ethical guides and by most physicians.

The differences in sexual temperament are very great. To a minority of men subjection of desire is not an austere trial. A few are naturally contained, and sex passion is almost insignificant in their lives, while others are constantly assailed by powerful impulses. Some diffuse or sublimate this energy in business, activity, social ambition, sport, athletics, intellectual industry, politics, reform, and absorbing occupations or diversions of various kinds. The process of sublimation is easy for some. For others it is the hardest trial in life. Many men may live in strict restraint until about the age of thirty, when a strong eroticism may assert itself, and the utmost control become requisite for the preservation of chastity.

The ideal of strict pre-conjugal continence may be said to be universally advocated, though in the civilized nations it is comparatively rare in practice among the male population. The view that no men are entirely chaste is of the same order of generalizations as the assertion that all men are

intensely libidinous and addicted to sexual vice. There are many men who have never indulged in "venal love," and there is a certain small proportion whose restraint is as complete as that of a vestal virgin. Among the positive celibates we must class the impotent, the atrophied, the non-sensual by nature, the anæsthetic, and the sexually ill-developed, the persons who have lost normal desire through long-continued auto-erotic gratifications, and some of the sufferers from forms of nerve disorder. In another category are the sexually normal and vigorous who control themselves through stern effort in obedience to religious precept or a high ideal of purity. Vecki remarks that the rarity of absolute continence in men "makes talking of it a positive waste of time." He states his belief that "the continent, with very few exceptions," all practice auto-erotism.

This seems a hard saying. We must face the facts of life as it is before we can improve conditions. Vecki's important monograph on "Sexual Impotence" is the work of a specialist of much experience, and his statements demand respectful attention. There is, however, what may be called a relative continence in men, which is practiced by a vast number of celibates of more or less powerful virility. There is also a widespread moral approval of chastity, although the lapses are very frequent. We are bound to form temperate judgment in this matter before we venture to class all

men as libertines and irresponsible sensualists. Men of finely-wrought fiber and spiritual aspirations sometimes fall very far short of their ideals and principles. It is not true that exceedingly few men fight the conflict of repression. This conflict is inevitable for the virile. All must be tempted sooner or later in our highly stimulating modern life. The problem exists for all sound normal men, and it is futile to pretend otherwise. There must always be at the very least, as Sigmund Freud declares, a continual effort at repression and a relative chastity in the complex communities of to-day.

While no doubt can remain that auto-erotism in one or another of its manifold forms is exceedingly prevalent among both sexes, it is not wholly obvious that pre-marital and extra-marital incontinence is the universal habit among men. There are undoubtedly some exceptions, few though they may be. Chastity is the ideal that should be constantly exalted. But there must be no pretence that the struggle is slight in all cases, and no complacent assertions that it is just as easy for a man to lead an absolutely continent existence as it is for his carefully shielded and entirely untempted sister. The physiology of the male certainly exposes him to a sterner combat than that of the female. I do not underestimate the trial of involuntary celibacy among women. For too long we have idly assumed that the bulk of women do

not suffer at all, and that restraint in them is no virtue. But the young virile man has his specific ordeals, and in some instances they are very severe indeed. Generally, the nature of his unrest and longings are far more plain to consciousness, and more often the subject of reflective preoccupation, than in the case of the young woman.

In the boy at the coming of pubertal development there is more perturbation of the emotions than in the girl. His thought tends to concentrate on the new feelings, the alterations in the physique and the sense of manliness. This arousing of the sex instinct is accompanied by profound and most secret curiosity, and often by anxiety and vague bewilderment. Miss Norah March, B.Sc., in her admirable volume, "Towards Racial Health," shrewdly analyzes the emotional and physical sensations of boys and girls at puberty. She points out, regarding boys, that "in the zone of the racial organs . . . the sensations are more acute and specific than in girls." Response to suggestion or stimulus is sudden in the instance of the adolescent boy. "It may be something seen —a picture; it may be something heard—a suggestive joke; it may be something felt—a hand clasp or a kiss; or even a perfume may be the stimulus which promotes response in the sexual glands and their adjacent organs."

The intimate relation of the reproductive system and the brain is perhaps more apparent in

man than in woman, in the case of stimulation occurring during puberty. Beyond question women are extremely responsive to stimuli, when their dormant or half-conscious desire has been aroused by love. But the interaction of the brain and the seminal glands in the young man often becomes palpable before a full awakening of erotic hunger. It is frequently observed by women that "men are so inflammable." There is a physiological and psychic basis for the remark; and it would often lessen man's struggle for control if woman acted upon her belief. Frequently the inflammable man's fire is consciously and deliberately fanned by the flirt and the trifler with passion. If women are truly solicitous for masculine restraint, they should condemn all those tactics and idle foreplay of their sex which arouse amative feeling in men.

It is highly prejudicial to all pleas for chastity in men to insist that complete repression is not arduous "for a moral man," and that long-protracted absolute abstention is "never injurious." No real moral end can ever be served by exaggeration, disregard for scientific fact, and distortion of biological knowledge. Many men lose all faith in religious, ethical, or hygienic authority when experience bluntly contradicts that which theory has laid down as axiomatic. Repression of the sexual impulse is a bitter age-long conflict waged by all humanity from the simple savage to the

worthiest of the ascetic saints. It is not a mere hygienic routine. It is not solely a matter of personal effort. There cannot be a general chastity without close social combination. The whole attitude to life and love must be reëstablished on a sounder basis before we can hope to witness the ideal of the chastity of paternity to match the chastity of maternity, which Whitman foreshadows.

We may avoid the shoals of misstatement in this important matter by teaching with Thoreau that "The glory of the world is seen only by a chaste mind," and that sexual continence is a virtue of great disciplinary value. St. Augustine refers to chastity as "an orderly movement of the soul subordinating lower things to higher things." This is not a precept of life-long abstinence as the highest possible manifestation of morality. The ideal to pursue is conduct in harmony with the best socializing tendency of our age, and the preservation of all that serves both the individual life and the race. No one who wishes well towards his fellow men can pretend that the sordid prostitution of our day, with its fearful and inevitable racial poisoning, and the wretched, pariah lives of many thousands of women, the suffering and illegitimacy resulting from seduction—to mention but a few of the evils of our chaotic sexual life—are utterly irremediable, or essential to the civilization of the future.

Although by far the larger number of physicians recommend complete abstention prior to marriage, there is not a general agreement as to the harmlessness of prolonged abstinence. One school of opinion assert that sound health and mental well-being are quite compatible with celibate living. There have been endeavors to prove that the sexual organization, unlike other parts of the system, does not receive any injury from even protracted, or maybe lifelong, disuse. Ellis cites Ribbing, Gilles de la Tourette, Féré, Augagneur, Fürbringer, Eulenberg, Acton, and Gowers, as advocates of complete restraint outside of conjugal life. According to Ellis, the qualified opinions of an intermediate party between the extremists probably contain "the greater measure of reason" respecting the difficult problem of the harmlessness of prolonged abstinence. Some eminent neuropathologists certainly ascribe morbid anxiety to lack of normal sex satisfaction during long periods. Bloch ("Sexual Life of Our Times") counsels abstinence before marriage, and occasionally afterwards. Rohleder holds that complete abstention from auto-erotism and sexual intercourse "has never existed," and that sexual abstinence so-called is only "a partial and temporary abstinence." Dr. Max Marcus, an American physician, holds that some mental and bodily disturbances result from protracted celibacy in men. Vecki has a similar view.

There is no doubt that in some instances of the very virile, the highly vigorous, and energetic types of men, the struggle for chastity involves a tremendous strain on the powers of resistance, and uses up much valuable psychic force. The right and natural course in these cases is early marriage. Unfortunately social conditions tend continuously to the deferment of wedlock, and for many men of the finest physique, the highest capacity for parentage, and a bias for conjugal life, the conflict must be waged during the very years when a man requires almost the totality of energy in making a professional or business career. As I have repeatedly stated, in "The Great Unmarried" and other of my writings on the sex problem, the postponement of marriage to thirty or forty among men is an anomalous and very grave outcome of modern civilization.

I have referred to the great variation in sexual idiosyncrasy, and taking this difference into full consideration, it is not unscientific to say that for some men abstinence is not a danger to health, while for others it may have menace where long-continued. This view is based upon the highest modern medical opinion in several countries and upon my own experience, research, and observation. "In England, so far as I am aware," writes Havelock Ellis, "no physician of eminence has openly proclaimed the duty of the doctor to advise sexual intercourse outside marriage."

Earlier marriage in the middle and upper classes would undoubtedly diminish the difficulties that strew the path of all civilized men from adolescence to late middle age. If a young man had the assurance of the legitimate appeasement of his emotional and amorous desires before the age of twenty-five at latest, it is conceivable that he would restrain his surging impulses with comparative calmness, and often with complete success. But the indefiniteness of the duration of the period of celibacy frequently causes a despair of control. The high-principled youth who wishes "to keep straight" often has no prospect of marriage. On every side he is surrounded with insidious temptations. The streets of our cities are the hunting ground of skilled and attractive courtesans and the playground of a host of young women of "the half-reputation" class. In business the youth continually encounters loose-living companions, who regale one another with erotic stories, and whose talk is of phallic adventures. He may hear the common flippant remark that "a man is not a man until he has had gonorrhœa once or twice." All his ideals of womanhood are imperiled, and his outlook on life befogged and defiled.

The steering of a young man's course in the pre-marital years is a hazardous matter. The whole atmosphere and environment in town life is provocative and suggestive to the susceptible.

One evening's indulgence in alcoholic drink may stimulate sex desire beyond restraint. The man who would restrain this desire must be strictly temperate in the use of intoxicants. Almost without exception, the first consorting with a prostitute is the result of inhibited control through the effect of alcohol.

It is not only the congenitally vicious who lapse from chastity. A refined, morally-biased man may, in a moment of frenzy, discard all his principles and succumb to a vehement impulse. "The physical control of the sexual function may be imperfect, even when the moral will is vigorously repudiating the suggestion of unchastity," writes the Rev. H. Northcote. This writer says wisely that amative ideas are bound to arise in normal celibates, and these cannot be always regarded as "impure." They are Nature's prompting to love, and the satisfaction of the desires is to be found in marriage. Even in our dreams the subconscious yearnings assert themselves. Undesired and uninvited the libido often obtrudes bewilderingly. The ascetic takes refuge in a cell and performs torturing penance; but his very pains may prove a stimulant. "The more I macerated myself the more I burnt," writes Luther in his "Table Talk." We have to confront this force, attempt to understand it, and hold it, when needful, in vigilant restraint.

The erotic need is not, as some minds have

misguidedly imagined, in itself a lure of Satan, but a supreme natural phenomenon which no one can underrate safely. All satisfaction of this craving should be directed by reason and accompanied by a sense of responsibility to our neighbors, and above all, by solicitude for the lives that may spring from conjugal embraces. Intercourse of the sexes is a love act as well as a racial act. There is convincing evidence that conjugation has other uses besides the main reproduction purpose, a fact that is often forgotten.

The benefits of healthy marital relations are described by many scientific physicians.

Anstie has shown the beneficial results of natural satisfaction of the sex appetite in cases of neuralgia, nervous trouble, and other ailments. Sir Benjamin Brodie, Matthews Duncan, and Tilt refer to the sanative value of the physical intimacies of marriage. Ryan states that "natural sexual enjoyment excites and exhilarates vitality, improves the mental faculties and corporal functions." ("Philosophy of Marriage.") Rohleder says that various neurasthenic symptoms disappear in marriage, and that suppressed desire may cause depression of spirits, irritability, and excessive lust. Freud frequently points out the connection between the deprivation of intercourse and neurotic or psychasthenic affections. Lederer, quoted by Ellis, records the rapid cure of an obstinate bronchitis through marriage. Vecki

affirms that normal coitus preserves sexual vigor. Mosso, in his work on "Fatigue," refers to intercourse as both a stimulus and a sedative. Haig states that the sexual embrace lessens bad temper by withdrawing blood pressure from the brain. Phrenocardia, an affection of the heart, has been relieved by wedlock. P. Dubois, Professor of Neuropathology, Berne University, writes:

"The moderate exercise of the sexual functions can create a salutary euphoria and calm the nerves, even in sick people; it favors sleep, and sometimes causes painful mental states of anxiety and vague unrest to cease."

These elements may suffice as proof that Nature has another end in view beyond procreation in the union of the sexes. The effect of marital conjunction, when hygiene is observed, is visible in the physical improvement that often follows upon marriage, and revealed by a greater control over irritability and anger, a tranquillity and hopefulness of mind, and a sense of general well-being. Coitus has a distinctly calming result upon many highly-strung people. It is also one of the best of natural soporifics.

The psychic benefits of normal sex relations are not less marked than the physical. This corporeal union sometimes gives birth to a spiritualized love which has less of the positive sensual elements than the fierce desire that impelled to mating. No

doubt an attraction that is wholly sensuous is frequently transient. Nevertheless the sensual man may become a spiritual lover in married life. If it is true that man's love begins always with the physical appeal, we must assume that this is the way in which affection reaches the male soul. It has been said by the Swedish feminist, Ellen Key, that man loves through the senses first and then through the higher psychic sympathies, and that masculine love often remains in the sensual sphere. With women the psychic emotion is at the outset very much stronger than the sensuous.

It might be said that the erotic energy is almost always coexistent with mental energy, for there are plentiful examples showing that men and women of genius have a full share of the sexual libido. The strong character is associated with powerful passion kept well in hand. An energetic lover is usually of the adventurous, intrepid, active type of masculinity. This forcefulness in love is recognized by the majority of women, and is one of the chief determinants in their choice of a suitor.

Conjugal living favors the output of energy in other directions than sex love. The scholar discovers that his brain is clearer and his thought more prolific. Frequently the work of the writer or the artist develops and improves after marriage. There is a mental expansion, a broadening of sympathy, an access of keener insight into life-

problems, and a deepening of emotion. Neurotic symptoms often subside in happy wedlock. It is stated by several modern psychotherapists that there is very little neurosis when the sexual life is satisfactory. I have traced many remarkable transformations in the mentality and character of men of my acquaintance to the influence of a successful marriage.

The question of early marriage must be considered now in its relation to personal welfare, social good, and racial improvement. There is a steadily increasing advocacy of marriage in early manhood and womanhood, which has been greatly stimulated by the war, and the wide discussion of the causes of prostitution and venereal diseases. I shall deal here only with the best age of marriage among men. The question in regard to women will be reviewed in another chapter.

There is a consensus of view among physicians that a man should marry at the age of twenty-five. This opinion is generally endorsed by writers on the moral aspect of the sexual life. If we insist upon absolute continence in adolescence, the natural satisfaction of instinct should be provided soon after the attainment of the adult age. The longer this satisfaction is delayed the greater the risk to personal and social well-being. A very protracted restraint often results in breakdown. The young man drifts into dissipation, and in many instances one of the two serious venereal

diseases is contracted. Statistics show that the commonest infection occurs in a vast number of cases before the age of twenty-one.

The height of a man's fecundating power is limited to about fifteen years. Although spermatozoa—the active fertilizing bodies in the seminal fluid—are found in boys and in some aged men, they are not sufficiently vigorous for healthy propagation. There are a few exceptions; but generally speaking, a man may be said to possess the finest potentiality for fatherhood from about the age of twenty-one to thirty-six. It is likely that the child of a man of twenty-five will be stronger than one begotten by a younger man.

We can only fix the nubile, or marriageable, age approximately. It is safe to say that eighteen is a few years too young for a man, and that from the reproductive point of view, forty-five is several years too late. There is, however, variation in the procreative vigor of men. A great aptitude for intercourse is not a criterion of fecundity. The extremely sensual man may have a very small family, while the moderate may produce many offspring. Vecki states that "the procreative power is most likely to be extinguished after the age of sixty. After the fifty-fifth year the spermatozoa show some changes in form, and are less motile."

A brief outline of the process of impregnation is necessary. The young husband should know that

every ejaculation of semen contains many thousands of microscopic seeds or sperms, and that if one of these meets the female egg (ovum or ovule) and pierces its way in, conception will most probably occur. Fecundation frequently, but by no means invariably, follows intercourse during a few days before the monthly period of the woman, or during a few days after the cessation of the menstrual crisis. Conception may also take place in the intermediate period. After the impregnation of a ripened ovum, further impregnation is hindered, and menstruation ceases in the woman in normal cases.

The spermatozoon is a minute and very active speck equipped with a whip-like tail to facilitate movement. It is intensely motile, and is wonderfully directed towards its object in the womb (uterus) or in the Fallopian tubes, which convey the ova from the ovaries. If the fertilizing element is absent from the semen, the impregnation of the ovum is impossible. A very considerable number of spermatozoa favor conception, a few reduce the chances. Many men are sterile from various causes, and the capacity for intercourse is not a proof alone of fecundating power. Impotence in the sexual act may exist without infertility of the semen.

The first physical conjugal union is frequently painful to the bride, owing to the obstruction of a membrane (hymen), which has been almost uni-

versally, but by no means always correctly, regarded as a sign of complete chastity. In some women the hymen is scarcely existent, or it may have been ruptured through accident. Usually the thin membrane is severed by the first coitus. This defloration, as it is termed, is a duty involving the husband's utmost consideration and tenderness. It is so important a matter that it cannot be dismissed as a simple physical act. The conduct of a man in the highly critical first weeks of married cohabitation usually decides to a great extent the chances of happiness for himself and his bride throughout the rest of their lives. Very many unfortunate unions are predetermined by mishaps, misunderstandings, and involuntary errors occurring in the honeymoon stage of matrimony. That an acute psychic excitement should exist in both bride and bridegroom on this auspicious and sacramental occasion is inevitable. Both may be wholly inexperienced. Both are, more or less, overwrought through emotions aroused by a long-deferred wedding, and by the sudden novelty of a permissible throwing off of the ordinary disguises that veil the deepest instincts and desires. Too frequently the bride is unprepared or ill-prepared in theoretical knowledge of conjugality. She is excessively timid, maybe slightly hysterical. Vague, and often terrifying, hints may have been whispered that a torturing ordeal awaits her. There are many in-

stances of young wives fleeing from their husbands at this appalling hour. It is a not uncommon occurrence for the bride to imagine that her partner is acting immorally or abnormally. Many women have not the slightest knowledge of their own physical structure, and no inkling of marital duties. A woman of twenty-five—reared in a careful tradition of ignorance, and accustomed to thrust all thought of sex out of consciousness—finds herself suddenly confronted with the unknown, the unsuspected, the alarming. Her standard of modesty and seemliness may be so violently shaken that a real injury to the psyche results.

I know women, now advanced in years, and mothers of men, who have never recovered entirely from the tragedy of maladroit initiation into marriage. The dim fears of maidenhood have been rudely transformed into a recoil, and the attitude towards sex has remained morbid or hostile throughout the whole of married life. Often frigidity is engendered in a wife during the first month of marriage. A word may disturb the subtle and delicate poise of the emotional nature at this fatal hour. Bluntness and directness may terrify or disgust, and an impetuous impatience on the part of the man may freeze a budding ardor in his bride. Masculinity and femininity meet now in an embrace that may bring both together in soul, and open a new and wonderful vista of life, or arouse in the woman a

shuddering revulsion and horror, and inflict on her sensitive spirit a wound that will never be quite healed.

For man the understanding of love is an understanding of woman. The secondary female sexual characteristics, affectability, liability to fatigue, and sensitivity render woman exposed to mental shock, exhaustion of the nerves, and physical disturbances. Women are suggestible and impressionable, probably in a higher degree than men, and in a favoring environment and under sympathetic direction, they are quick to learn, and to adapt themselves to new experiences. Every husband's tact, intuition, sympathy, and tenderness are called into play during the first stage of matrimonial life. If a man's knowledge of the psychology of woman is scanty and imperfect, he is likely to commit mistakes. Sir James Paget said shrewdly that men need to be taught their marital duties. The initial conjugal rite must be undertaken by the husband in an altruistic spirit. Precipitance is often disastrous to the psychic nature of a coy woman. Among some primitive folk the consummation of marriage is deferred for a few days after the ceremony, and the bride is gradually accustomed to the constant presence of the bridegroom and his endearments.

The secondary differences in the physical organization of woman differentiates her from

man in a marked degree, and her mental processes are influenced by her functional condition. For example, the monthly rhythm has psychic emotional manifestations, often of a complex character, and this fact should be recognized by the husband at the outset of wedded life. The profound influence of this periodicity upon the whole being of woman gave rise in the earliest days to the mystery surrounding her sex, and led to the institution of many curious taboos. A sacredness became attached to this phenomenon. Among our ancestors of the uncultured age innumerable strange legends accounted for the menstrual occurrence. Some fables stated that it was the work of evil spirits; others, especially among the early Hebrews, associated the manifestation with the holy. Professor Frazer relates that many savages exalt woman to the level of rulers, chiefs, and priests during the periodic function.

It would be well if civilized man regarded this preparation for motherhood as a solemn or sacred episode. The attitude of many women is that this process is a "humiliation." There is, however, a spreading tendency towards a rational acceptance of the function as one of the numerous periodic rhythms common to all humanity. The life of woman is on a curve, and the highest vitality is attained a few days before menstruation. Professor Stanley Hall has poetically described the monthly efflorescence of the body and the soul

of woman when she approaches the summit of the curve. Were it not for this cycle, it is more than probable that women would not possess those emotional and mental qualities which most endear them to lovers, husbands and children.

During the flow of sanious fluid, which announces the entrance of the ovum into the womb, the whole constitution is more or less affected. There are usually a slight enlargement and a tenderness of the breasts, a rise in temperature, a slowing of the pulse, nervous and muscular irritability, occasionally a change in the tone of voice, a specific form of headache, congestion of the thyroid gland, some slight disturbance of vision, increased susceptibility to fatigue, internal pains, interference with digestion, loss of appetite, and other symptoms.

The psychic changes may be even more apparent. The patient woman may become suddenly irritable, the tractable wife may develop singular waywardness, and the warm-tempered exhibit unrestrained rage at trifles, or for no obvious reason.

How true is the remark of a writer in Senator and Kaminer's volume on "Health and Disease in Relation to Marriage": "It is almost always during menstruation that the first clouds appear on the matrimonial horizon." These clouds arise from the moodiness, caprice, ill-temper, depression, unreasonableness, or hysterical outbursts, that must be regarded as normal accompaniments

of the crisis in a large number, if not the majority, of women. One or another of these disturbances of the mind or the emotions are likely to occur in the best of women. Alas! for the husband who is not forewarned, and prepared by a sympathetic comprehension. He may ascribe the irritability, the nagging or the unkindness to sheer perversion, and a desire to annoy or inflict pain. He may retort vehemently, when silence or a few gentle words and a caress should be his strategy, and a bitter quarrel may ensue, bringing hours, perhaps weeks, of hostility, or of a sullen armed passivity, which marks the decay of love.

The same affectability which places woman at times at the mercy of her nerves, her internal racial organs, or her aching brain renders her gratefully and gracefully responsive to sympathy, kindness, and forbearance. There is much April weather in human life, but many a squall and shower may be chased away by kindliness. Even a handclasp may suffice to calm a turbulent, nerve-racked woman, and a kiss chase angry tears from the eyes. Let the young husband understand that the woman who has given herself to him has no demonic wish to wound him with her tongue, when the pains of bodily function assail her nerves, but that she is temporarily unbalanced, maybe irresponsible for the moment.

There is no doubt that some hypersensitive, nervously constituted women are apt to become

mentally deranged during the trying period. Dubois tells us that: "The normal woman is really during the time that this function lasts a neurotic. . . . The prognosis may be very severe, and there are women who could be shut up every month in an insane asylum." Further, he states: "Nearly all women suffer in these days from nervous troubles." ("Psychic Treatment of Nervous Disorders.") Stanley Hall suggests that woman is a different being on every day of the twenty-eight. Undoubtedly menstruation is not the sole concern of women. Its psychic relations affect those who live with her, and work for her, and those who are dependent upon her will and direction.

We must not suppose that the periodic cycle is an illness. It is a normal function, and is sometimes quite normally fulfilled. Unfortunately civilization has complicated the risks of derangement, and made the process harder to endure. This must be taken into account in an examination of the physiological and psychological traits of the modern woman, especially of the middle and upper classes. For a few, probably the very few, the periodicity is a simple matter. But for the mass it is, in a greater or less degree, painful, inclined to become abnormal, and always attended with specific emotional signs.

Nature, by the heightening of woman's emotivity at this period and stimulating her inclination

for physical intercourse, indicates that the time for coitus and for procreation succeeds menstruation. It is then that woman derives most physical and psychic benefit from the conjugal union. Several physicians emphasize this fact. Many women who are cold or very restrained in the mid-monthly interlude show ardor after the cessation of the menses. Wives of this type should not be unduly persuaded by their husbands when inclination is absent. If the act is not mutual it is not fully beneficent, and may be actually injurious. Any coercion is likely to cause psychic revolt in a refined woman. If the husband cannot play the part of a wooer after marriage he will soon discover that his wife is growing indifferent to his embraces. Men are often to blame for the coolness and irresponsiveness of their wives.

The question of due regulation of conjugal intercourse in the interest of the husband and wife and their offspring is one that gives rise to considerable doubt and perplexity in the minds of married persons who wish to live healthily and usefully. Excessive indulgence is a source of nervous and functional disorder in man, and a cause of impotence, and sometimes of sterility. We have seen that the spermatic fluid has a twofold use—in the upkeep of bodily vigor and for the racial continuance. Any heavy loss of this force is a kind of emasculation. A deficiency of the secretion brought about by excesses may occa-

sion general weakening of the body, and enfeeblement of the intellectual powers.

Vecki attributes neurasthenic impotence to excessive intercourse or to masturbation. "The consequence of excess in venery is always and without exception impotence." The physical symptoms of immoderation in men are loss of weight, flabbiness of tissue, pains at the back of the neck, and lassitude. There are often depression of mind, nervous symptoms, anxiety, and some impairment of mental energy. Men are more liable than women to suffer from immoderate sexual intercourse.

Most modern medical authorities agree concerning the difficulty of laying down definite rules as to the frequency of coitus. Some men have a congenital virility, others are born with only slight capacity. Some wear themselves out before middle age, while others preserve vigor till sixty or later. Excess and disuse both favor an early waning of power. Some men exhibit very little nervous strain; others are readily exhausted. The variation is so great that Curling and other physicians assert that no fixed rule can be established. General rules have, however, been recommended by a large number of writers.

"The powers vary greatly in different persons, and also at different periods of life. Inaction hastens decline." (Curling.) The great religious and ethical teachers discussed this last question

explicitly. Zoroaster advised once in nine days and Mahomet once a week. Solon prescribed three times a month. The Talmud recommends twice a week for working men and once a week for scholars. Luther fixed once a week as the proper limit. Hindu sacred writers state about the same frequency.

Broadly speaking, from extensive personal inquiry and wide reading on the subject, I would suggest that whenever sexual embraces are undertaken with effort and through prolonged stimulation of erethism (erotic excitement) there is excess. Regard must be given to age, constitution, and normal desire. What is excess for one may not injure another; but the aim should be strict moderation within the bounds of mental and physical well-being, and the health and happiness of the partner. The hygienic tests are mutual satisfaction, a sedative and calming effect inducing refreshing sleep, and a sense of vigor upon the following day. If intercourse causes depression, headaches, restlessness, insomnia, and fatigue, there is probably intemperance as a cause. When very intense ardor is followed by extreme lassitude of the nerves, often repeated indulgence should be avoided. There is no doubt that the excitement is very acute indeed in some persons, and in exceptional instances death has resulted. This is merely stated as proof that a high degree

of mental and nervous tension usually accompanies conjugation.

Two signs of excess may be accepted, e.g., undue lassitude and a growing disinclination. If these symptoms are plainly manifest, a period of abstention should be observed. Any artificial spurring of flagging desire is prejudicial to the preservation of virility and health. Nature prompts within the limits of natural capacity, and extreme stimulation of a spurious kind is fraught with danger. From the ethical as well as the hygienic point of view restraint is valuable. The way of moderation is moral, and the way of abuse must be regarded as vicious. Intemperance often produces satiety and disgust in one or the other of the married pair. The serenity of the domestic atmosphere is perhaps as frequently disturbed by excess in intercourse as by prolonged or total deprivation. There should be studious observance of "the happy mean," especially in advanced life. Many husbands are perplexed by the question of the permissibility of intercourse after the occurrence of conception. Most primitive people inhibit cohabitation during pregnancy, as shown by Crawley in "The Mystic Rose," and by other anthropologists. Let us refer first to the teaching of theologians upon this matter. The Rev. H. Northcote reminds us that "mutual desire continued during pregnancy must be a potent physical factor in the process of cementing and render-

ing permanent, the marriage contract." He refers to Paley, who states, in his "Moral Philosophy," "that the prohibition to intercourse at this time is an austerity wrongly imposed." Sanchez, the writer of "De Matrimonio," a Catholic classic, "denied that such intercourse was even a venial sin." Havelock Ellis points out that the Catholic theological moralists have not entirely agreed upon this question. A few of them refused to regard it as a sin; some were doubtful, and others, including Augustine, Gregory, and Aquinas, appear to think that it is at most a venial offense. The Koran and the Talmud forbid intercourse after fecundation, but Hindu moral teachers believe that the practice is beneficial to offspring.

We may rightly inquire into the attitude of women concerning this matter. I find that all the English women I have interrogated are of opinion that the sex embrace is permissible in the earlier months of pregnancy, that it is desired by them, and that it has no ill effects upon the unborn child. Without reference to this vexed and undecided question, my book would have been judged incomplete. The decision as to the ethical and hygienic rightness or wrongness of intercourse at this time must rest with the individual, who should consult an experienced physician. I have only cited medical opinion, and I refer the reader to the views of authorities who are unquestionably solic-

itous for the moral as well as physical well-being of society.

Ellis, for example, notes that there is now a tendency among obstetricians to "speak decisively concerning intercourse during pregnancy, either by condemning it altogether or by enjoining great prudence."

It has been proved that intercourse during gestation may induce premature birth. The eminent Pinard, of Paris, forbids all intercourse during pregnancy. Fürbringer counsels abstention after the sixth month. Unless there is a tendency to miscarriage, Kossmann ("Health and Disease in Relation to Marriage") thinks that intercourse may not be harmful. Brénot, quoted by Ellis, asserts that "sexual relations are dangerous throughout pregnancy."

The view of the Rev. H. Northcote ("Christianity and Sex Problems") will be found informing from the ethical standpoint. It is apparent enough that there is still very considerable medical opposition to sexual intercourse after fecundation has occurred. For the present one can only recommend individual consultation with a skilled practitioner in obstetrics or an able gynecologist. It would be well if woman doctors would give their testimony to this matter.

The necessity for abstinence for a period after childbirth is imperative. Rest is most essential for the woman who has undergone the bearing of

a babe. The womb must be allowed to shrink to its normal size, the membranes must recover, or inflammation or ulceration may result. For at least a fortnight, the mother should remain incumbent, and there should be no resumption of conjugal intercourse under one month. During lactation (suckling) intercourse is often desired by the wife, and is normally beneficial. Napheys recommends temperance, as "any excitement of the passions alters to some extent the secretion of the breasts, often to the injury of the child."

A husband should know that the erethism, or desire, of his wife should correspond with his own inclination, and that the compulsion of a reluctant partner in the act is, to say the least, a hygienic transgression. The organs of generation are, as we have seen, intimately linked up with the brain by the nerves, and there is a proper mental and emotional state as a preliminary to conjunction. Nature plainly manifests this condition to man, but woman is normally somewhat slower in sensitivity to aroused feeling. In other words the state of tumescence or physical preparedness, is only induced in some women by heightened emotion before and after the monthly phenomenon. There is, however, no general rule. But much married unhappiness would be reduced if husbands understood more frequently that the conjugal act should always be preceded by the same emotional tenderness and affectionate caresses that they em-

ployed in the days of wooing. The coerced or unduly persuaded wife rarely retains a deep affection for her husband. A positive loathing for the husband and an acquired aversion to sexual congress frequently develop among women mated to selfish, thoughtless and highly sexual spouses. Many divorce cases have their primary origin in this common ignorance of men who imagine that wedlock gives them utter supremacy over the bodies of their wives. The Oriental husband sets an example in this matter. His chief solicitude is the receptivity of his wife, and not solely his own satisfaction.

It is hardly possible to overstate the risks of conjugal trouble and estrangement arising from the unreflectiveness and maladroitness of many husbands. Balzac declared that most men in love are like apes trying to play a violin. A woman is a subtle, sensitive being, extremely susceptible to psychic-emotional jars and shocks. Without an understanding of woman's affectability no man can hope for successful marriage. Any forcing of the female is contrary to the universal natural law. Such coercion is unknown among animals. Biologically, all pairing is preceded by courtship, and the higher the scale of "organic evolution, the more elaborate and important is the art of wooing." It is perhaps no exaggeration on the part of naturalists when they assure us that of all living creatures, human and brute, the birds of

several species are the most refined and altruistic lovers, and the bravest, most solicitous parents.

The tumescent state in both husband and wife is the true, natural, and one might add ethical, state for conjugation. This simple fact is, however, far from universal acceptation among highly cultured men in most western nations. The neglect of this biological law is a prime cause of tragedy in countless marriages. Outrage can be perpetrated in wedlock without any fear of legal punishment. Any discussion of the morality of marriage that ignores this factor of misery is entirely inadequate. We should inform all prospective husbands in the psychology of conjugality. For this is by no means a mere physiological, or as some say, "animal," act. Conjugation is for the thoughtful woman, to a much greater degree than for the man, an impressive and very significant rite. Even in the instance of a woman of coarser mold, intercourse is inevitably associated with maternity. The outcome may be months of pain, followed by a going down to the very gates of death, and even the loss of life. For the refined woman, there are elements symbolic, sacramental, and complexly emotional in the linking of psyche and body. Any profanity or ribaldry may be so abhorrent that a mere expression may unbalance the delicate emotional poise. Many women become morbidly prudish or frigid through the crude

and primitive roughness of a gross, or unobservant and thoughtless, husband.

Wives esteem those husbands whose impetuosity is restrained within altruistic bounds. It is of the nature of woman to respond to fervor; but the passion must be tempered with concern for her well-being and happiness. Man's intense egotism often blinds him. He has a profound presupposition that women feel and think exactly as he feels and thinks. This delusion must be destroyed by education. The highest possible education is a preparation for life, and few things in life assume such complex multiple manifestations, and have wider influences, than the love of man and woman and the perpetuation of the race.

A religious ceremony alone does not solemnize the nuptials. The solemnization is a continuous process from the altar to the grave. A great mystery is revealed in a true love-marriage, when heart, brain and body form a tripartite alliance. The most rapturous felicity in love is known only by those who can see with spiritual vision. Sexuality dissevered from the affinities of mind, and the interaction of the finer feminine and masculine emotions, is as the husk contrasted with the grain. Both the physical and the psychic harmony must be perfected. The neglect of one threatens the discord of the other. All the chords must be delicately strung.

The giving of one to the other in marriage is the

consummation and pledge of love. It is truly "a law divine." The sanctity of the relation depends upon reciprocal affection and yearning, and when these decline, the sanctuary is desolate. A lover will not scathe the soul or body of the loved one. All becomes holy, meet for veneration, and symbolic of joy and good. Nothing that serves to protect this unity of two can be set aside as trifling, purely physiologic, or negligible. Nature resents apathy, folly, and ignorance, and imposes her penalty with a swift hand. Many are chased from the temple of love because they are profane, or besotted, or selfish. Those who abide seek essential wisdom in the mysteries and ritual.

Mutual assent and adaptation are fundamentally necessary. One must strive to consider the other. There must be no sense of utter self-sacrifice on the part of the one enacting the more passive part, or the true conjugality is absent. Union is the fusion of two. Disunion results when there is involuntary yielding, and from this many evils shape themselves. A revolt against conventional custom, against the institution of matrimony, against man, and against her womanhood begins to surge in the bosom of the affronted wife. She may come to regard herself as a victim of male lust. Her whole perspective of life may be rudely distorted. That which should be among the fairest, most precious experiences of life may seem abominable, bestial, or vicious. All her pre-

conceptions of love as a lofty emotion are dashed to earth. The husband may be chaste and loyal in the common misleading connotation, and yet shatter every ideal of true chastity and true fealty by his sensuality and selfishness. What tragedies have been wrought in the name of "holy matrimony"! Think of the broken wives, to whom another childbirth is a terrible risk, literally forced to conceive an eighth or tenth child, and dying in torture. Think of the sensitive women who shudder at the approach of an inebriate husband, and of those who are linked to the cruel and brutal.

It is beautiful, but often pathetic, to note the gratitude shown by fine types of women for even a little love and kindness accorded by their husbands. The need for love is paramount in woman. This is the keynote of the truly feminine nature, and to gain love a good woman will give all. It is within almost every man's power to bestow this coveted boon upon a woman, and in doing this to find the greatest joy and the most permanent peace that life offers. Why do so many men fail to complete their own and a woman's life? Why do so many women also miss wedded happiness? The answer is chiefly because so few take any account of the specific psychic differences in the sexes, and pay no heed to the requisite qualifications of a good lover.

One cannot with full certainty predict that a

sound sex education will always direct aright in the choice of a mate, or absolutely ensure complete matrimonial felicity. All men and women are, to a greater or less extent, open to error of emotion, impulse, caprice, or to delusion. But knowledge is light, and the lover with a lantern is better equipped than one without any guiding beam but "pure instinct." It was the "instinctive" husband in the old days who mistook his wife's nervous irritability for demonic possession, or ascribed it to "original sin," when its real excitant was often his tyranny or lack of sympathetic insight. Even to-day hysteria is regarded by some people as a vicious manifestation. Many wives are beaten, and made worse, who might be cured by a few caresses. Instinct fails very signally when we are faced with problems springing from those highly intricate organs, the brain and the nerves. Science makes for humaneness and sympathy, because science aims at understanding and knowing.

The season selected for the procreation of a new life is of considerable importance to the health and vigor of offspring. Nature has ordained that the pairing impulse shall be at its height in the spring, when the earth revives from the chill grip of winter, and becomes warm and fruitful. The influence of springtide on the emotions and desires of humanity is well known, and forms the theme of many poets. Conception in the spring is fa-

vorable to the vitality of the child. Spring is the universal season of propagation. The two days following the cessation of the menstrual incident, during spring or early summer, may be taken as hygienically propitious for the fertilization of the female ovule.

The vernal equinox, the period of germination, and autumn, the interlude of repose before the rigors of winter, were the seasons of festival and love-making among the ancient civilized races, and are still observed as times of fruition among primitive communities. Such festivals are celebrated in spring by the aborigines of Australia, and at harvest time by other tribes. The ceremony of lighting bonfires at Easter was associated symbolically with generation, fire being an ancient and almost universal representation of life, heat, and force. Statistics of conception in various European countries show that spring is undoubtedly auspicious as a season of fecundity. This is proved by researches in Italy, Belgium, and Holland. After June the conception rate steadily declines, but rises again in November. It is fairly well ascertained that procreation in spring is favorable to the production of vigorous children. There is little doubt that the sexual libido reaches its maximum of intensity in the earlier months of the year, and that Nature has reserved this season as the best for generation.

It is probable that the reproductive processes

are more active than the metabolic during spring, as shown by "spring fever," restlessness, a yearning for wandering, emotional exaltation, and the appearance of nervous and mental symptoms. Children grow excitable, or become listless, in spring; and the adolescent imagination roams in romance and day-dreams. Crichton-Browne has found that novels and love stories are read more frequently in spring than at any other season; and Havelock Ellis shows, from an inquiry, that the maximum number of readers of prose fiction, as proved by the free library records, is in March. He does not, however, attach much importance of an erotic character to this spring preference for fiction.

The influence of bodily and mental states upon aptitude for reproduction, and upon offspring, has been examined by several physiologists. Feeble health and languor would certainly appear prejudicial to the normal intercourse of the sexes and to the resulting fruit of the womb. Matthews Duncan, Kisch, Vecki, and others, opine that frigidity, or sexual anæsthesia, in the woman is unfavorable to conception. There are various inhibitions to the conjugal act in men. Apart from complete impotence, or sterility of the semen, there may exist psychic hindrances to intercourse. Intensely excitable husbands are often too precipitate, and the spermatozoa are ejected before actual congress. Vecki ascribes "an unusual ab-

stinence'' as one of the causes of this abnormal occurrence, but excessive masturbation or intercourse may be the determinant.

Sexual impotence, positive or partial, is frequent in civilized communities. This morbid state is difficult to cure, but yields to sound medical treatment. This malady reacts on the psychic being, and may render the impotent melancholic. Frequently sufferers are apt to indulge in very severe condemnation of the sexual transgressions of their neighbors. The disability is sometimes induced by overfeeding and often accompanies obesity. Diabetes sometimes produces the state. Alcoholic intemperance is a common cause; the effect of intoxicating drinks is at first stimulating in moderation, but excess often causes temporary paralysis of the sexual system. Great and prolonged emotional excitement, nerve strain and prostration, very severe mental labor, without spells of rest and relaxation, and above all excessive taxing of the organs of generation, are among the chief causes of impairment or loss of virility.

The various remedies range from hygiene, suitable bathing treatment, massage, and drug-taking to electricity and hypnotism. The best preservatives of sexual vigor are temperance in everything, the normal and moderate use of the organs, plain living, physical exercise in the open air, and a harmonious development of mind and body.

Temporary psychic disability sometimes afflicts young husbands, but, as a rule, the abnormality is only transient, and is due to nervousness and excitement in a hypersensitive subject. A period of abstinence is frequently efficacious in slight as well as severe cases. Drugs and so-called aphrodisiacs are widely advertised. Very few, if any, are to be regarded as true remedies, and most are injurious. Opium is a dangerous stimulant, and continued use of this drug induces obstinate impotence. There would be very little impotence if men lived healthy sexual lives from childhood to middle age.

Some doubt exists among scientific authorities as to the effect, or lack of influence, of alcohol upon the germs of human life. There is, however, a fairly wide agreement that excess in alcoholic liquors interferes with the right functioning of sex. The heavy drinker is in a pathological condition, and there is reason to believe that all his secretions are more or less poisoned. While I am disposed to agree with Sir James Paget that masculine vigor, virility, and bodily and mental working power are noticeable in the races that use alcohol, I have no doubt whatever concerning the disastrous effects of immoderate drinking. There is always some risk in the taking of strong drink. The prospective parent should exercise extreme caution in the use of alcoholic beverages, for it is certain that the highest physical and mental fit-

ness is not compatible with a poisoned brain, nervous system, and digestive apparatus.

Marro has stated: "The simple condition of drunkenness at the moment of the act of generation suffices to transmit degenerative characters to the children." This writer noticed, in medical practice, that children suffering from convulsions had alcoholic fathers or mothers, or both parents. ("The Influence of the Age of Parents upon the Psycho-physical Characters of Children.")

Both progenitors should be in the best attainable condition of health when they decide to exercise the important function of generation. Fatigue produces toxins in the body. Anxiety depresses the whole constitution. There should be a sense of joyous well-being, a fervor of affection, and an absence of distracting influences. There may be weakening of virility through auto-intoxication, arising from fermentation, or anæmia, or neurasthenic prostration, or other conditions disadvantageous to healthy congress. It would be well if parents always considered their physical and psychic condition before coming together for the propagative act. Surely this great duty demands forethought and care.

CHAPTER VI

THE WIFE

The nature of woman has hitherto been studied more seriously and assiduously by men than by women. Most of the scientific investigation of the feminine psychology and physiology is the labor of men; but the time has come when women will carry on the task probably with greater insight and candor, and without sex bias or sex antagonism. For eras man has attempted to inform woman concerning her sphere, her duties, and her place in the community. Woman has heeded, with more or less intentness, the preconceived and *a priori* views of her male companion in life's strenuous journey. To charm or placate man, she has endured oppressions, exactions, taboos, and all manner of proscriptions. She has acquiesced with the strangest inhibitions, laws, customs, and social observances, and practically permitted man to shape her whole thought, conduct, and destiny upon his arbitrary plan.

It may be said that the poets have understood the soul of woman with a truer and finer insight than the philosophers and the ethical guides. But the allegiance of the poets to "the eternal fem-

inine'' has not been uniform and inviolable. The artist's misogyny has often tinged his revelations of the female soul, and some of the hardest and most unjust sayings about women have been uttered by the poetically-minded. A balanced view of the nature and status of woman is slowly emerging from the rubble of the ages. Everywhere in the West and to some marked extent in the East, women are asserting themselves, and demanding deliverance from the intellectual and social inequalities that have cramped their minds, and in many instances, deprived them of common human rights.

If women have not known themselves throughout the arduous process of civilization, the deficiency cannot be regarded as their fault. They have had to fight every inch of the way to a position of comparative equality with man. This is not the occasion for even a brief review of the past and present status of women in Christendom. The main facts of the struggle are well known to all intelligent men and women. And it will be patent to all with any acquaintance with anthropology, folk-lore, tribal traditions, and various religious codes that a perfectly unbiased estimate of her own traits, tendencies, potentialities and disabilities was scarcely possible for woman till within a quite recent period of the history of culture in the West.

The so-called ''protective'' solicitude of the

males of the community for the moral, mental, and social good of women has not been without some benefit to both sexes. This zeal for shielding "the weaker sex" has, however, created monstrous and appalling results with far-reaching reactions. It has deepened feminine timidity, overaccentuated awe and shame, intensified woman's affectability, and exposed her to error, and often failure, through profound ignorance of life, of man, and of her herself. In the domain of love, sex, and marriage, woman has suffered more than man from the long heritage of ignorance. Even the prophets and the poets have often conspired to veil the truths of life from women's eyes.

The spirit of science is the redemption of humanity. Every record of physiology, theory of psychology, discovery in the mysteries of life, adds to our equipment for the great adventure of living. In questions of the sexual life, a mass of superstitions and traditional fallacies has impeded advance towards a saner, more moral, and happier sex relationship. We need to reiterate that the neglect of the scientific approach to this tangled social problem has imposed extreme suffering upon women.

The past faulty education of women has been a great source of evil and misery. Some appraisement of the extent of the evil can be gained from the following facts. A very large number of girls are doomed to future disease through total

lack of knowledge concerning the meaning of the monthly cycle, and a want of hygienic teaching concerning it. The seeds of hysteria, neurasthenia, and other mental troubles are frequently sown in adolescence, and the whole of the future life is threatened with unhappiness or physical suffering. The attempted total repression of curiosity respecting the sexual life sets up a morbid introspectiveness, distorts the judgment, hinders moral and intellectual development, and imperils peaceful marriage. Ignorance makes the young the easy prey of the debased and the corrupting. It is one cause of the formation of auto-erotic habits which may enfeeble health during the time of growth, and become a bar to happy conjugality.

Judge Lindsay, of Denver, says that nine-tenths of our girls who go wrong do so because of ignorance, due to the carelessness of parents. To this may be added the statement of Dr. Caroline Latimer: "The sex problem, as it stands at this moment in education, is one of the vital questions of the day. Its solution undoubtedly lies in straightforward treatment, and especially in showing that the function of reproduction is nothing more or less than a natural law."

Want of sex education is a common cause of failure and tragedy for women in marital life. Many women know little or nothing of their deepest desires, idiosyncrasies, prejudices, and aversions, until they are suddenly and often irrevoca-

bly, confronted with specific difficulties arising in wedded life. For the lack of plain physiological knowledge many wives injure their health, impair their reproductive power, threaten the life of the coming infant, and cause unhappiness to their partners. Many estrangements between man and wife are traceable to ignorance of sexual hygiene, a perverted ethical attitude, a fantastic tradition, or an old wives' fable. I know only too poignantly that the ignorance of many so-called well educated people is almost incredible. In some not very rare instances grave physical injury to the wife or to the husband is due to ignorance.

Fothergill, an eminent physician, wrote in his volume "Adolescence," that "the prudishness with which a girl is 'brought up' leaves her no alternative but to view her passions from the nasty side of human nature. All healthy thought on the subject is vigorously repressed . . . It is opposed to a girl's best interests to prevent her from having fair and just conceptions about herself and her nature." Dr. Bernard Hollander condemns the method of secrecy, which often results in stimulating prurient imagination. Professor Jung asserts that "Despite all the indignant assertions to the contrary, the problem and conflicts of love are of fundamental importance for humanity, and with increasingly careful study, it comes out ever more clearly that the love life is of immensely greater importance than the in-

dividual suspects." Irreverence towards sex, as Wrench points out, brings "all kinds of subtly hostile influences to the wedded state."

I may appear to dwell unnecessarily upon the need for sane sex knowledge. Experience shows that positive opposition to this important branch of education is far from uncommon among women. In this resistance we may trace the ponderous influence of the past, with its horror of natural phenomena, and fearful posture towards the overwhelming passion of love. From this is derived the point of view of the prude who dares to assert that the natural, or from the Christian basis, *divine* ordering of the union of sexes is "filthy." There was a time when some of us, who have made a respectful study of sex a part of our life's work, were stung to impatience by such utterly foolish pronouncements, and found it difficult to refrain from scornful rejoinder. But experience and knowledge bring understanding and toleration. This recoil is quite comprehensible, however irrational or false it may appear. It is a hard matter for the ill-educated, the unreceptive, and the conservative to dismiss suddenly those ideas that have permeated the brain from earliest childhood. Like many thousands more of my compatriots, I have had to tear from the fiber of my mind the poisonous thorns implanted ignorantly, but with cruel result, by my parents and early teachers. We must unlearn that we may learn. This morbid

resistance has really no association with purity of thought. It is an anomalous prejudice against Nature, a revolt against life, and an intellectual purblindness, which must vanish gradually with the increase of a reverent attitude towards the central problem of humanity and a wholesome spirit of inquiry.

For the sake of their usefulness in this difficult modern life of ours, for their own happiness and chances of success in marriage, for the welfare of their husbands, and the material and moral well-being of their children, let us urge women with all earnestness, to banish any lingering hostility or unhealthy repulsion, and come to the grave consideration of the vital matters of humanity with pure minds and clear vision. It is sometimes suggested that the scientific study of love spoils the romance. When we reflect, however, that the great bulk of our countrymen are not highly romantic or poetic in the art of love, it cannot be said that science is destroying poetry, for the majority at present have very little esteem for precise thinking and the classification of facts. I have observed that the men and women who evince the deepest emotion in love, and value the passion as one of the chief impulses to social action and altruistic conduct, are those who show the greatest desire for knowledge of the problems of sex. There is no divorce between a knowledge of sex and the romance and æsthetics of love.

We may now take it for granted that all intelligent and responsible women, as well as men, recognize the necessity for understanding the physiological causes of the secondary sexual characters, as a valuable aid in the conduct of conjugal life and the right training of children. A brief description of the reproductive system of woman is essential. The internal racial organs are the ovaries and the uterus (womb) situated in the pelvic region in the lower part of the abdomen.

The ovary produces the egg which, in its fertilizable state, enters the uterus at menstruation. The ovum is contained in a follicle or seed vessel. These follicles are found in the body before puberty. At the menses they undergo changes, and pass into the uterus through the fallopian tubes. The womb, or nest of the ovum, is pear or balloon shaped, and is about 2½ to 3 inches in length. It is highly elastic, and furnished with a gateway or mouth for the admission of the male sperm, and the egress of the infant at birth. The opening to the womb from the exterior part of the body is the sheath (vagina) which is the portal of life.

During the growth of the embryo the uterus expands enormously, and in normal instances the babe fights its way into the world at the end of nine months after conception. All of us have to pass into life through a girdle of bone, known as the pelvic ring. The female pelvis is broader,

shallower, and more slenderly constructed than the male, and its construction gives a peculiar grace to the form of woman. Havelock Ellis, in "Man and Woman," treats at length upon the pelvis, and its evolution in the human female.

The other principal primary sex differences of woman from man are the breasts. These organs of suckling, or mammæ, are only developed in the higher types of animals, the mammalia. They are large glands producing milk globules, and provided with ducts. The breasts are intimately connected with the generative organs by the nerves. They increase in size at pubescence, and are fuller in bulk during suckling.

There are numerous marked secondary sexual characters in woman. Body growth in the female sex usually ceases at the age of twenty. The legs and arms of woman are shorter than man's, the abdomen is larger relatively, and the brain is slightly less heavy than man's, but it has been proved that "the shortest women have brains that are relatively much larger than those of the tallest man" (Ellis). There is no ground, according to Havelock Ellis, for "attributing any superiority to one sex over another" from the study of brain anatomy and brain physiology.

Man is more muscular than woman, but feminine habits of life must be taken into account in this matter. Primitive women are ordinarily as vigorous as men, and are the bearers of the heavi-

est burdens. It is probable that women can become as muscular as men if they choose to train and develop the muscles. There is difference in the blood of the sexes, woman's blood contains fewer red globules than man's. This deficiency has no doubt some relation to the susceptibility of women to anæmia, especially in adolescence. Lloyd Jones notes that in old women the specific gravity of the blood rises, and opines that this may be one cause of the longevity of women.

The periodicity of menstruation is the most striking essential difference between woman and man. I have already referred to this phenomenon. It may be necessary here to review the question of alleged disability through this function. No physiologists of either sex have asserted authoritatively that the monthly manifestation has no disturbances whatever. In the case of healthy, vigorously constituted women, the discomforts may be slight and may not interfere with daily occupation, or result in any palpable lessening of power. This point of view was advanced some years ago by Mrs. Fawcett, whose opinion has been somewhat widely accepted by educated women as final and conclusive.

Dr. Mary Jacobi is inclined to think that rest during the period is not essential as a general rule, but she states that 46 per cent. of women are not healthy in this function. Finot, in "The Problem of the Sexes," says quite truly that "the

present situation of women in this respect is susceptible of a considerable amelioration,'' and cites the investigations of Dr. Engelmann into the health of young American girls. In one high school, where rational gymnastics and sports are encouraged, only 32 per cent. of the girls appeared to suffer, whereas the normal average is said to be 95. Finot admits that all women who work with hands or brain do so ''with more difficulty'' at this period, ''nevertheless they continue to work.'' Herbert thinks that this process ''has assumed a somewhat excessive and nearly pathological form.''

It is certain that many women, though more or less handicapped by internal pains, lassitude, and headache, make heroic efforts to appear perfectly well at this time. But may not this courage and endurance be exercised at a severe cost? The plea for rest, at least for twenty-four hours of the month, is urged by many physicians of wide experience in the maladies of women. It is instructive that primitive races have given protection to women at the period, and in many instances complete inactivity has been the custom. Ellis regards this primitive seclusion as beneficent. Tobler found from an investigation of a thousand cases in normal women, that only 16 per cent. were free from such symptoms as localized distress, malaise, and nervous anomalies (quoted by Ellis).

Giles attributes menstrual trouble to long hours of work and prolonged standing. Napheys counsels less exertion at the critical period. Dr. Mary Scharlieb thinks that irregularities and abnormalities of the function arise from "over-exertion of body or mind" ("Youth and Sex"). Dr. Caroline Latimer states that not many American women escape altogether the disturbances of a physical or mental nature that are wont to occur. "If period after period passes without any measures being taken for rest and relief, the nerves will almost certainly become unduly sensitive, after which the suffering at the periods is very severe." Dr. Latimer is, however, careful not to overestimate the risks of menstruation. She indicates that "the memory is not quite so good, the judgment is disturbed in its balance, the temper is a trifle irritable, the emotions less under control." Extra mental and physical effort are to be avoided. Working girls should go to bed an hour or two earlier, and the burden of life should be lightened for all classes.

The common-sense view of this "humiliation" or "handicap" is that it is neither one nor the other, but a natural preparation for parenthood, which, with due attention to sexual hygiene from childhood, need not seriously interfere with a woman's employment or recreation. But healthy living is essential, or the function may become a hindrance, and be accompanied by positive risks.

The difficulty of maintaining a real standard of health amid the stress, excitement, and unhygienic conditions of a modern woman's life, especially in the cities, becomes more and more acute. When we speak of normal functioning, we must always remember that normal or natural ways of life become harder to observe in artificial states of society. The town-dweller tends to present, physically and mentally, a differentiated type of human being. Puberty is precocious in city children, and it is well known that menstruation begins earlier among girls reared in the towns.

Paolo Mantegazza observes that women are far greater idealists in love than men, and they appease their idealistic yearnings with the soul and the fantasy of the artist and poet. Men, according to this writer, "chiefly seek beauty and carnal gratification." But recognizing that sympathy between the sexes has a physiological basis in women as well as in men, we cannot exclude the physical attraction from woman's love-choice. There are, however, many indications that love is usually more psychic in woman than in man. Mating is, as we have seen, a more momentous matter for a woman than for a man, inasmuch as the heaviest burden of reproduction falls upon the female sex.

The constitution of woman is influenced by a process known as anabolism. This is illustrated by woman's inclination to repose, rather than to

violent exertion, and by the maintenance of force for the great racial purpose. Broadly speaking, men tend to build up muscle and women tend to store fat for the nourishment of offspring. Professors Geddes and Thomson have elaborated this view of the differing physical tendency and upbuild of the two sexes. The male is an active, hungry, catabolic being, who seeks the anabolic well-nourished female. This much-discussed thesis claims that the male, as represented by the spermatozoön, the active fertilizing agent, is aggressive, inclined to wander and to vary, and more energetic than the female. The anabolism of the woman, the producer of the larger cell (the ovum) renders her more stable, passive, and constant. In other words, the ovum symbolizes by its comparative impassivity the constructive and less combative nature of woman.*

There has been a fanciful attempt to show that the smaller catabolic cell of man may be inferior to the large female cell, and an instance of degeneration. If this could be proved, it is suggested that women should be regarded as in every way

* Metabolism is the maintenance of vital function in more or less equilibrium by the balance of anabolic and catabolic processes. We may say broadly that anabolism is (1) storage of fuel sources of energy, (2) repair of tissues or their replacement. Catabolism is (1) the burning up of fuel in the discharge of energy, (2) wear and tear of tissues. In man, as a rough generalization, we may say that catabolism is more marked than in woman. The manifestation in individuals, under civilized conditions, is, however, very variable and may be strikingly contradicted. We find phlegmatic, passive types of men, and neurotic, fervent, eager types of women.

the superior of men by reason of their stability. There is, however, no scientific ground for any alleged superiority of the sexes. There are marked differences, but these are complementary, balancing, and indispensable in the biological order. It is scarcely the whole truth that the anabolism of woman makes her completely passive in the sex relationship. Lourbet states that the ovum is not entirely inactive when aroused by the emotions of love. ("Le Problème des Sexes.")

Universally, the male leads in wooing, but it is incorrect that the female is perennially passive. The common observation of daily life completely contradicts such fallacy. Coquetry is certainly not passivity, nor can coyness be always accepted as inactivity. Many women excel in the active attraction of men, and some take the lead in courtship. Apathy or resistance demonstrates that sexual disharmony exists or that there are abnormal factors of repulsion. When the normal comparative passivity of the wife becomes exaggerated or morbid, there is a danger signal ahead. When the husband of a naturally ardent temperament becomes deficient in the catabolic energy, there is cause for concern in the mind of the loving wife. Allowance must always be made in the case of ill-health, mental trial, oncoming old age, or innate sexual feebleness. It is in such instances that a true conjugal love survives the test of self-denials. In the marriage of mere sensual-

ity, the reciprocal sympathy is often quickly destroyed by irresponsiveness, and the two, who were never united in soul, are sundered and unhappy. The most poignant of sexual isolations may be realized in wedlock from which there appears no way of liberation.

It is imperative that the young inexperienced wife should clear her mind of any preconceptions that associate the healthy virility of her husband with disordered sensuality or vicious salacity. She should know that man's love is impetuous and ardent, and more actively expressed in the physical manifestations than her own affection. Incalculable matrimonial misery has accrued from the misleading presuppositions of one sex concerning the nature of the other. Girls of the upper classes are often miseducated with the firm belief that the sexual fervor of man has no sort of counterpart in woman. Many times I have heard women assert that "no really nice woman" can fully participate in conjugal intercourse. Such teaching has, indeed, been instilled into the minds of a mass of Western women for so long that it has assumed the importance of an ethical creed. This biological and moral falsity has gravely affected the happiness, health, and ethical outlook of a host of men and women.

Nature has most carefully constructed her plan for the continuance of the species. The brain, and all the delicately sensitive nerves, the special

membranes, the internal ductless glands, and several of the organs play an immensely important part in the sexual union. It is sheer heresy to pretend that one sex alone has been endowed with capacity for joy in the embrace of love. The worst forms of the intellectual disintegration of the two sexes have arisen from the futile attempt to discredit the natural scheme. What can be more productive of a profound sex-antagonism than the belief that physical consummation of marital affection is essentially an act that should be indifferent to the sex charged with the heavier risk and the greatest suffering in the resulting function of childbearing? This conventional sham has poisoned marriage for many women, and caused much distress among men.

Without any endeavor to explain away the libertinism and sensuality of a huge number of my sex, I would protest against the too frequent assumption on the part of many women that all men are thoughtless and irresponsible in the gratification of appetite. Ignorance, far more than reckless sensuality, is the source of men's excesses and errors in conjugality. Moreover, very many men realize the necessity for restraining their strong desires within due bounds, and some husbands are more continent than hygiene demands.

Dr. S. Herbert, in his recently published volume, "Physiology and Psychology of Sex," says truly: "Sexual intercourse loses all its human qualities

when not carried out under proper conditions of love and courtship. The legal marriage tie in itself alters nothing in this fundamental psychological fact." When addressing men more especially, I have insisted upon the necessity for observing the full voluntary compliance to intercourse on the wife's part; and I would add here that women should understand their physical and psychic organization sufficiently to assist them in regulating conjugation. Unwillingness is fatal to the happiness, and to a large extent to the moral and mental balance of women. The union implies mutual desire and assent. Men, being more prone at all times to erotic emotion than women, are sometimes exacting in this matter. Undoubtedly, they often lose the perfect enjoyment of matrimonial intimacy through a lack of recognition of the fitting occasion, the period of the month when the normal woman is most aroused and responsive.

Many fallacies color the view of woman upon the nature of the sexual impulse in their sex. There are some who would accept the discredited surmise of W. Acton, M.R.C.S., that most women "are not very much troubled with sexual feeling of any kind." It is perhaps correct to say that little perturbation may arise in the virgin who has not felt love, in the congenitally frigid types, and the organically deficient. Certainly the majority of celibate women do not complain of the depriva-

tion of sexual intercourse with the same intensity as celibate men. Lombroso, Féré, Krafft-Ebing, Moll, Löwenfeld, Lawson Tait and some others have supported the view that women tend in the main to indifference or passivity. Equally authoritative scientific opinion dissents from this judgment. Brierre de Boismont held that women are strongly imbued with "erotic ideas." Montaigne said that women were "more ardent in love than men." Matthews Duncan, Mantegazza, Marro, Kisch, Clouston, Eulenburg, and other physiologists and physicians are quoted by Havelock Ellis as upholding the view that women are by no means insensitive to physical love. ("Sex in Relation to Society.")

Even admitting that clearly conscious desire may be absent in woman, this does not disprove the great importance of the sex life. "Physical sex is a larger factor in the life of the woman," declares Dr. Elizabeth Blackwell. "If this be true of the physical element, it is equally true of the mental element." ("The Human Element in Sex.") In woman more than in man there are sexually related emotions of a marked character. Can it be otherwise, considering the supreme sway of the reproductive function in the female sex? A woman may be severely schooled in restraint, and yet at the same time suffer in mind and body and scarcely conscious of any amative longings, from the lack of love. Every normal woman

craves that a man should desire her as his mate. There may be a few women who affect that such yearning is a weakness, and that love is not of paramount moment in human life; but the sane, strong, woman of feeling has no such delusions about herself.

Every intelligent physician knows that conjugal life is the salvation of many women. Every specialist in the nervous and psychic disorders of women is aware that a healthy *vita sexualis* is the remedy for many troubles of the brain. There may be total unconsciousness of the root of the physical or mental disequilibrium. Many women have conflicts and longings which they attribute to any other source than enforced single life, disharmonious marriage, or unfulfilled maternal processes. The anabolic energy of woman may be said to desire avidly the catabolic force of man as the completion of being. No argument, no evasion, can destroy this fact of human life. "Nothing in this world is single."

It is lamentable that a sane view of marital relations on the physical side has to be learned by very many women and by a large number of men with difficulty and stress of mind. When a friend told me that one of his acquaintances, a doctor of medicine, had confessed a belief that "most men feel shame after the nuptial act," I recognized in this deplorable statement the wide extent of that unwholesome and disastrous senti-

ment which has grown out of ancient superstition, morbid asceticism, opposition to the decrees of Nature, and impurity of thought. This emotion constitutes a real complex in the minds of many women. Any association of impurity with procreation must exert serious injury to the psychic-emotional nature. Marital affection is often killed by this abnormal sentiment. If one partner is balanced and healthy in mind on this subject, and the other deeply tainted with unhealthy irrational preconceptions, the possibility of harmony is scarcely possible. The woman who turns with aversion from a perfunctory performance of "conjugal duty" inspires an ardent and affectionate husband with the deepest suspicion of her love. His devotion must be strong indeed if he can preserve love and esteem for his wife after repeated suggestion of apathy, or manifestations of open repugnance or shameful compliance.

Psychic morbidity may severely impair physiologic function in marriage. It is largely a question of a sane attitude to natural racial processes that determines a felicitous harmony between husband and wife. The two must be of one mind in the simple acceptation of the facts of life and of sexual processes, or disunion is likely to result. I have seen many marriages wrecked upon this dangerous reef. The intrusion of the idea of "impurity" into the conjugal physical intimacy has ruined the happiness of tens of thou-

sands of husbands and wives, and imposed blighting influences upon the characters of their children. There cannot be real purity in homes where miasmic notions of an intrinsic impurity in sex are diffused. The children brought up in such an atmosphere are often the first to fall through sexual temptations. No one was ever made pure or moral by learning through precept and example that sex-love, even though legitimately experienced, is shameful, base, or unworthy.

Women would avoid many matrimonial pitfalls, if they recognized the fundamental sexual differences of a secondary order. The true nature of man is often a revelation to a young wife. It is scarcely possible for a woman to acquire a profound insight into the psyche of her lover during the ordinary conventional courtship. The close association in wedlock necessarily enlarges her vision, and it may be added, sometimes dispels her dreams. The extremely circumscribed education and narrow experience of the young girl of the more carefully protected classes places her at a dangerous disadvantage in sexual selection. Her feminine intuition may fail in essentials. She does not know her own self, and can learn but little of her suitor.

If girls were educated from puberty, or late adolescence, in the psychology of man and woman, and taught to recognize the specific differentiations of the sexes, the powers, aptitudes, limita-

tions, emotions, and aspirations, all that goes to the direction of conduct—they would err less often in the choice of husbands. The same rule applies to the mental training of young men. As it is, we "leave it to Nature," and force a couple of strangers to lifelong cohabitation. The results are palpable in all classes of society. Unhappy marriage is said to be the rule rather than the exception. Every divorce case provides evidence that there is something fundamentally amiss with conventional matrimony.

Sex antagonism would be lessened if each sex dispelled some of the ancient illusions. The view that the male is lustful, combative, and more self-seeking than the female requires a certain qualification. So likewise does the contention that women are sexually passive, unaggressive, and highly altruistic. Some men and women show all these characters; others do not. The male element of propagation is no doubt extremely active and mobile, and the inference is that man will be distinguished in enterprise, adventure, and fighting. But the total impassivity of the female element, the ovule, has not been completely established. Moreover, we are faced with the phenomenon of the masculine soul in the feminine body, and *vice versa,* a fact that disturbs some of our cherished generalizations. There are men biologically incapable of sexual love for women, and women who cannot possibly experience the pas-

sion for men. There are men who are partially female, and women who are partially male in secondary traits.

Women should not take it as a fault or defect in men that they are urged by powerful libido. This is an essential male quality related to other important male characteristics. It is quite true that many men accentuate by mode of living, stimulation, and custom, the libidinous impulse. But we must point out the difference between the natural struggle of desire which greatly varies in both sexes, and the abnormal lubricity engendered by artificial means. There is little doubt that the sensuousness of man has been considerably heightened by woman's efforts to allure. It is a fact that men have encouraged this arousing of amorous emotion; but it is also true that women have learned to excel in the arts of attraction, with a keen zest and much deliberation.

Every woman knows the fascination of dress and decoration. All the absurdities in feminine attire, from the crinoline and corset to the high-tilted heel, have been invented by women with a specific object. The study of fashion in apparel teaches us that all the bizarre forms of wear adopted by women have had their origin in a sexual appeal. The crinoline was an artificial attempt to increase the girth of the lower abdominal region and the hips. The corset thrust the breasts upwards, and made them more prominent and

by compressing the waist, accentuated the hips. The high-heeled shoe gave a peculiar gait to the wearer, and attracted the eye to the foot, a part of the body which has always possessed a fascination for men. One of the commonest forms of male sexual perversion is shoe fetichism, in which the boot or shoe becomes a highly stimulating image. (Restif de la Bretonne, Dufour, Jacoby, Krafft-Ebing, Moll, Ellis, Stanley Hall, etc.)

The low bodice and the exposure of the bosom, shoulders, and arms, are other common instances of the ingenuity of women in allurement. Fur is a well-known lure, a fact recognized by courtesans in all civilized nations. Odors of all kinds have been valued by women for centuries. Egyptian belles discovered the erotic attraction of the scent of henna. Musk is a sexual stimulant (Laycock, Ellis, Féré). It is the basis of a number of perfumes. The popularity of scents among women is proved by the figures of £4,000,000, representing the returns from their manufacture in France alone. "The greatest provocations of lust are from our apparel," wrote Burton, in "The Anatomy of Melancholy." This is recognized by both primitive and civilized women. All the arts of feminine adornment—and also of masculine embellishment in a lesser degree—are derived originally from a deep desire to attract the other sex.

Music and dancing play important parts in feminine allurement. All the world over, men love to

watch the graceful or the active female dancer, and from the earliest ages of mankind the art of dancing has been chiefly symbolic of the love passion, and a stimulus to eroticism.

The objection may be raised that the majority of women have no other end in view in the putting on of fine clothing than the gratification of the æsthetic sense and that the impulse to attract the opposite sex can have but very slight influence in the case of elderly women. It is not to be supposed that the mass of ladies of the prim epoch of the chignon and crinoline expressly adopted the fashion for the purpose of "alluring" male admirers. The mere compliance with the prevalent custom in dress accounts for the conformity to style in very many instances. But at the basis of all revolutions in costume is the instinct that prompts to the accentuation of sexual attractions. This may be said of man's as well as woman's apparel. Man aims at expressing masculinity in his attire, while woman wishes to express femininity. There have been periods in the history of dress when men were as gorgeously attired as women.

There is, however, widespread womanly appreciation of the value of clothing and ornamentation of the person as a charm for men. It is not only the "smart" woman of the world who recognizes the lure of dress as part of the armament of attractiveness. The desire for finery is innate

in the vast majority of women throughout the civilized and uncivilized world. A young English or American girl may not deck herself purposely to delight the eyes of young men, but simply in obedience to the fashion of the day. But this does not disprove the biological meaning of fine feathers, paint, cosmetics, powder, jewelry, tattooing, foot mutilation, waist-constriction, the use of perfumes, and all the manifold arts of attracting the senses.

The women who deliberately cultivate the voluptuous appeal cannot logically blame men for their frequently exaggerated sensual preoccupation. Every one knows the "scarlet fever" that attacks a number of women when soldiers are quartered in a town. The mere donning of uniform seems to enhance curiously the attractiveness of men. To this lure of clothing, on a much greater scale, all men living in towns are exposed daily. And without the least wish to undervalue the æsthetics of dress, it may be said that many women practice the art of allurement with a quite exaggerated preoccupation of mind and energy. Often, unconsciously, a woman incites a man by apparel, coquetry, and appeal to his visual and olfactory senses. Such appeal is perfectly natural, and legitimate in the game of love. But carried to excess and misdirected, it tends to arouse undue sensuousness in man, and is apt to lower his esteem for womanhood.

The whole point of the foregoing passages is that man exhibits naturally a quicker response than woman to erotic suggestion. If women desire sincerely that their brothers shall not find the conflict of powerful desire complicated by numerous more or less artificial stimuli, they will refrain from any conduct that suggests love except in instances of true reciprocal affection. I would impress upon women that their responsibility in this matter is much deeper than a very large number ever suspect. There are women who use their sex attractiveness coquettishly upon all occasions when in the company of men.

Mothers should know that this over-stimulation of the erotic feeling of their sons by thoughtless girls, or dissolute women, is a menace to the sexual idealism of youth. Many young men are aroused by the apparently harmless familiarities that women often permit and actually encourage. In these cases the "virtuous" woman preserves her chastity at the cost of her "fallen" sister's disgrace. The ball room mimicry of passion incites many young men to seek the women who are "martyred for the sins of the people."

When love is real and mutual—and not the spurious travestied substitute that has no sincere emotion behind it—love-play, courtship, and the arts of attraction have supreme importance. Wooing should be a continual romance throughout the conjugal life, and a preliminary to every conjunc-

tion of husband and wife. Ardor is kept burning by those united pairs who recognize that marriage should be a prolonged courtship. No human being has true possession of another by a simple legal or religious ceremony. Unity is only possible for those who make love with a more subtle skill after they are officially united. Neither must demand; both must give gladly.

Wives frequently fail to act as lovers towards their husbands. Probably in a vast number of instances, the fault lies with the husband. But the wife often forgets that love is a fire that needs fanning and replenishing. She may realize this with tears and remorse, when her partner grows supine to her charms, or transfers his admiration to another woman. And it may be too late. Frets and jars lead often to the deplorable state known as "strained relationships." Misunderstandings of a sexual character are wont to arise in many unions. False modesty may restrain a wife from explicit speaking upon a cause of physical or psychic sexual disharmony. The husband may be dull, tactless, but still anxious to cherish.

Strange as it may seem, there is a very common absence of candor between the married. The cold, deadly hand of traditional prejudice lies on the lips of the woman when she would unburden her soul. She is mute and helpless. Bewilderment and despondency assail her in sleepless hours. The man by her side seems like a stranger.

He may be a model of rectitude, a good citizen, and a hardworking provider for the family. But the heart of the woman cries out almost hourly for more than this. She craves love, and full understanding; she yearns for the only possible satisfaction of her psychic being, true conjugal happiness, and oneness with the beloved.

If wedlock is not a nest, it can only be likened to a cage. The cage may be superbly gilded in the material sense, and yet it is a prison-house, or a mortuary of expired hopes. The indifferent or apathetic wife may transform the bower into a dungeon. Repeated refusals, coldness, pruderies, or affectations will chill the fire in the husband. The night fails to "hallow the day" for the unmated, and the morning brings secret thoughts of rupture and separation. These rifts widen. The woman becomes colder; the man may be unable to assign any cause for the waning of her love.

Dr. Robie relates how he met a honeymoon couple at a railway station. Both appeared depressed and anxious. He questioned them and found that a defective understanding of the psychology of sex had made them apprehensive. One was solicitous for the happiness of the other, but they lacked a little essential knowledge. In a few minutes the doctor imparted advice that banished the clouds threatening their future felicity.

Many women are not concerned with the rare art of love after marriage. All manifestation

of the subtleties of attraction sometimes cease. The woman is married, and secure. She has a home of her own, a position in the community, and often an opportunity for gratifying material desires. Her imagination has rarely ranged in the domain of the sex-life, though she may have read hundreds of love stories. Not ten out of a hundred of these novels depict love in matrimony. The young bride has doubtful and nebulous views upon the nature of the male sex, and her own part in married life has not been explained. She may rapidly degenerate emotionally after wedlock. Her supreme object in life was to attract a husband. Now that she has found him, and bound him to her, she is content to settle down to a conventional, listless, suburban domesticity. She is more preoccupied with the wallpapers and the curtains than the psychology of marriage. In a dull, mechanical fashion, she submits to the inevitable intimacies, and may even entirely dissociate them from love.

I have frequently encountered women of this type, who affirm a belief that sex "has no part in love." If the husband of this kind of spouse is spiritual, intellectual, and passionate—the three characters are often found in conjunction—he very soon escapes from the glamour of impulsive fervor, which blinded him to his partner's imperfections and soulless view of life, and either re-

signs himself to marital boredom, or dreams of the possibility of happiness in a clandestine love.

This is not a question of attaching blame to the bride. She is an object of pity. It is not her moral fault, but her intellectual atrophy and emotional morbidity, that make her a conventional human automaton. These deficiencies are bred and nurtured by parents, education so misnamed, and common social intercourse. What kind of education in life, and in love, the most significant element of life, has a girl of this class received? "There is something incongruous," writes George B. Mangold, "about an educational system that provides a girl with a ready knowledge of Latin, Geometry, and Ancient History, and denies her instruction about her own physical possibilities that will protect her against dishonor and disease." ("Problems of Child Welfare.")

Besides the risk of "dishonor and disease," there is the risk of conjugal misery and failure, in the miseducation of women resembling our example. They are symbols of suppressed potentialities which might have yielded joy, consolation, and inspiration to husband and children. A training of both sexes for marriage and parentage is the greatest desideratum of the society of today. The average woman enters married life with a chaotic jumble of fallacies, prejudices, and psychic resistances, which imperils her moral and mental balance, her physical health, her reaction

upon society, the well-being of her husband, and the proper bearing and upbringing of children.

Only vaguely and intuitively can a girl know her own nature before love and marital experiences have opened her eyes to profound facts. But she can at least learn enough from biology, observation of the life around her, history, poetry, and rudimentary physiology to form a view of the meaning of marriage in her career, and the personal and racial import of sex. It is a monstrous society that allows women to enter the marriage state blindfolded. It is a "civilized" immorality that fosters the falsity that women can be happier, purer, more innocent in heart by hiding the light from their minds. Years are spent in educational studies that have meager use in preparing girls for the battle of life, in unmusical piano-playing, in futile and unæsthetic fancy work, in reading inartistic and misguiding fiction, in aimless fripperies, and in ennui, to the complete neglect of the supreme vital and human questions.

The maternal feeling often dominates women almost to the exclusion of every other emotion. It is a frequent complaint of husbands that their wives become more or less neglectful of them after the birth of a child. Undoubtedly mother love is a massive emotion in perhaps the greater number of women, and this devotion may render a wife less companionable, and divert her affection in a certain degree from the father of her babe.

The motherly types of women are often the most affectionate of wives. But there are some who only regard marriage as a necessary state for satisfying a strong craving for maternity; and these women tend to indifference towards their partners, when the instinct is gratified. The baby is the sole object of their solicitude and interest. The father has fulfilled his function, and, for the time being at least, he may be almost ousted from the hearth by the infant.

Another disturbance of domestic life often arises through the powerful maternal instinct of woman. The impulse to protect, direct, and "mother" offspring may be transferred from the child to the man. This is frequent among childless women, and among those who are past the child-bearing period. In these instances the husband is cast, as it were, for the part of the child. There is a jealous scrutiny of all his actions, or the constant offering of counsel in his personal conduct and affairs. Usually this concern springs from genuine affection, and that man is happy who discovers in a woman the passionate love of the wife and the tender sympathy of the mother in harmonious combination. If, however, the motherly feeling largely transcends the wifely love, the woman may express the instinct in henpecking and nagging, and cause recurrent irritation or exasperation. The scolding woman is sometimes strongly maternal. She cannot refrain from

fussing and interfering. Sometimes she is petulant or explosive when confronted with a protesting or rebellious spouse.

Many men resent an undue manifestation of the "mothering" impulse. They do not like to be treated as overgrown boys. The young wife who starts her conjugal career with the opinion that most men are deficient in common sense, or need "reforming," courts difficulties and troubles in the home. "A man's best counselor" is most often his wife, and there are illustrious instances of the gratitude of great men for women's helpfulness, inspiration and protective vigilance. On the other hand, there are strident women who are as anxious to subordinate man as the primitive patriarch was to subject woman. There is a happy mean in the exercise of this admirable instinct of motherliness. Women need not imitate the domineering attitude of the pasha in the proper education of husbands and the training of children. The "destiny" of man is more likely to be reduced by sympathetic suasion than by chiding and harshness. In the rational "give and take" of matrimony there should not be a striving for the whip-hand. Force is fatal to love.

Although marriage is the healthiest condition of life, there is the possibility of certain physical maladies affecting the complex organism of the woman. When we reflect that the removal of the ovaries changes the physical being and metabo-

lism, and produces alteration in the mind and emotions, we realize that the reproduction sphere has an enormous importance in woman's life. This influence is confirmed by the fact that the introduction of the ovarian organ into the body of a woman in whom the ovaries are absent, produces a marked amelioration of corporeal and mental power. The ovarian secretion has its uses medically, as shown by Blair Bell, who has employed it with success in diseases of the nerves arising from the change of life in women. Moreover, the excess or the deficiency of the secretion determines, at least to some extent, the emotional and passional character. Excessive secretion may cause lustful propensities. Defective secretion may be the source of coldness, or sexual anæsthesia. Every organ and function of the female may be said to contribute to the anabolic process. It is therefore practically impossible to localize sex function in the organization. All the internal secretions contribute to the reproductive task. Thus Blair Bell affirms that sex "pervades the whole body."

Furthermore, the excision of the thyroid gland in the neck results in a withering of the female generative organs. This gland is more developed in women than in men. In senility it shrinks considerably, and it is to be noted that old age brings a subsidence of erotic emotion. Any activity of the womb is reflected in the thyroid gland. Men-

struation is apt to affect the gland, and cause swelling, as observed in other animals besides mankind. During pregnancy the thyroid is often congested.

The degeneration of the ovaries and the thyroid in old age produces those significant changes in many women connected with declining years. There is some coarsening of tissue and skin, and hair occasionally grows on the face. The desire and aptitude for sexual union wanes, and often disappears entirely. Recognizing that ovariotomy, or removal of the ovaries, has similar results in the body and mind of women as castration, or removal of the testicles of men, we cannot fail to trace the immense sway of the racial organs and functions in the human being. It is highly probable that atrophy of the ovaries, or hardening, affects the whole character, and colors the intellectual and emotional attitudes to life in considerable degree.

We must realize, then, that the complexity of the wonderful and delicate organization of woman is liable to derangement, especially in modern civilized life. Balls Headley, the gynecologist, has said that the sexual lives of the women of to-day are in a wretched state. There are millions suffering from the deprivation of the use of "their strongest instinct, the production of the next generation." Comparatively few women escape sexual disturbance nowadays. In some, the symptoms

are physical, organic or functional, and in a larger number psychic-emotional and nervous. The physical ailments range from minor disorders of menstruation to ovarian or uterine troubles of a very grave character. The mental or psychopathic affections may be anxiety-neurosis, sexual neurasthenia, hysteria, or mania and dementia.

A healthy sex life is of paramount importance for the mothers of the race. There is an enormous proportion of preventable disability. We have seen that lack of hygiene accounts for much disturbance and irregularity of the menstrual process in both unmarried and married women. Another affliction of the civilized woman is displacement of the womb, or *prolapsus uteri.* So far as I have been able to ascertain, there are no available figures showing the wide prevalence of this disorder; but it is extremely common in Europe and America. Besides the pain and bodily incapacity accompanying this accident, there are marked mental and nervous symptoms, such as irritability, depression, and anxiety.

The slightest displacement or malposition of the womb may throw the whole bodily apparatus out of gear. This common ailment is not restricted to the married. Some young girls suffer this trouble, which is sometimes described as "an inward weakness." The symptoms are widely manifested from headache to local pains and nervous distress. The uterus is naturally not an entirely

immobile organ, and under certain conditions its position is readily affected. After childbirth the ligaments, which have been greatly relaxed in labor (parturition), are in a precarious condition. Hence the great necessity for rest after pregnancy in order that the bands may regain their elasticity and ordinary state. The barbarism of our civilization, which allows many women to perform hard and exhausting toil within a few hours of the tremendous strain of delivery, causes grave physical ills.

The human assumption of the upright posture has not lessened the burden of life for woman. It is easier for the quadrupeds to bear offspring than for the human biped, and the erect position renders woman liable to falling of the womb, as well as other risks. There is need for the utmost care during pregnancy (gestation), at the hour of birth, and for several weeks afterwards. Too frequent gestation is one cause of prolapsus of the uterus, or the trouble may be induced by severe muscular strain before or after pregnancy. Medical treatment is essential at the first symptom of prolapse of the womb.

Abortion or miscarriage is one of the common maladies of married life. There are several factors of this mishap in reproduction. Venereal disease is a prevalent cause. Tilt states that two-thirds of the diseases of women can be traced to child-bearing by feeble women. Napheys says that

37 out of 100 mothers miscarry before attaining the age of thirty. The older the mother, the greater the chance of miscarriage; and there is also risk in first pregnancies. About the sixth month appears to be the fatal hour in gestation, and the recurrence of miscarriage in the same woman has been noted at this time. Excessive intercourse is given by Napheys as one cause of abortion. Great emotional shock, over-exertion, a fall, lifting heavy weights, dancing, riding, general debility, or prolapsus, may induce miscarriage. Sir Thomas Barlow says that syphilis is the cause of still-births in the vast majority of cases; and Dr. Routh states the disease as "one of the most serious causes." Dr. F. Willey attributes 32.8 per cent. of cases to this source. Dr. Stevenson affirms that it is "a very constant cause." Tilt advises "a quiet life particularly during those days of each successive month when under other circumstances the woman would menstruate." Premature birth is a fairly common occurrence, and the too early advent into life sometimes affects the future well-being of children. Overstrain often causes hemorrhage, and still-birth or premature delivery is the result. With due care, the eight months' child may attain sound health.

Barrenness or sterility is a source of much sorrow for a number of wives in all the civilized societies. Duncan states that the first three years

of wedded life decide whether a woman will bear children. If she does not conceive in those years, there are thirteen chances to one that she will never be a mother. The period between the age of twenty and twenty-four appears to be highly favorable to fertility. Total cessation of the monthly function renders the woman infertile in the vast majority of cases. In very exceptional instances adolescents have conceived before the first menstruation. The earlier a woman marries the earlier she ceases to bear offspring. During suckling the chances of pregnancy are lessened, but by no means removed, as some people imagine.

The education of woman does not diminish the aptitude for bearing children ("The Declining Birth Rate"). Pleas that culture for women interferes with the maternal process have often been set up in the past. It is perhaps needless to say that the strain of over-education, "cramming" for examinations, and the unhygienic life led by some women scholars, may seriously impair the health, and reduce the strength necessary for motherhood. But rational, constant use of the intellectual faculties is beneficial to physical well-being, and therefore to maternity.

Cooper ("Sexual Disabilities of Man") thinks that 16 to 20 per cent. of cases of sterile union must be ascribed to the infertility or the pathological condition of the husband. Matthews Duncan said that very long experience and inquiry

convinced him more and more of the great importance of male deficiency or disability in the causation of infecundity in the woman. Impotence, or male inability to perform the act of generation, is one cause of childless marriage. Scarcity of spermatozoa in the husband is another cause, as shown in pathological conditions, or in old age. Immoderate intercourse may render a wife sterile for the time being.

It has been recorded that 90 per cent. of involuntary barren marriages are due to gonorrhœa. Many medical authorities declare this infection to be a common cause, but some think that even 50 per cent. of cases is too high an estimate (Ellis). Without any doubt, this form of venereal disease is one of the common causes of sterility in woman.

Infecundity may be traced to many sources. Defects and malformations of the genital organs of woman, disordered function, morbid discharges, and the absence of menstruation are among the factors of this state. The disability is frequently curable under the right treatment. Marshall Hall and Loudon recommended the application of a vigorous infant to the breasts of alleged sterile wives, with good results. Four out of seven of Loudon's patients became pregnant. Rigorous exercise and horse-riding are said to aid (Napheys). The wife who dreads sterility should consult a specialist in this disability.

It is fairly widely accepted by modern physiolo-

gists and physicians that frigidity in the woman may inhibit fertilization. Indifference and coldness would seem to be a bar to the process. Does it not seem manifest that psychic emotion is essential for the due stimulation of the parts of generation? It is, however, a fact that many so-called "frigid" wives conceive and bear children. We must always remember that the extreme reticence of some women, and their profound misknowledge of themselves in this regard, renders the possibility of attributing sexual anæsthesia very vague in many cases. Furneaux Jordan relates that he had heard "an old and experienced lecturer on medical jurisprudence declare that women of cold temperament were prolific." Napheys regards the absence of pleasure as a sign of disease, and adds, "It is well known that frigidity is a frequent cause of barrenness, as well as a barrier to matrimonial happiness."

Matthews Duncan was convinced that apathy on the woman's part, in marital conjugation, was a strong influence against conception, and asserted that coldness is entirely abnormal. We may say with truth that indifference or repugnance to food being abnormal, derangement of function is extremely likely to result in the unwilling eater. There is no real analogy between nutritive and reproductive processes; but the symbol has some significance. Abnormal intercourse does not appear to be a rightful preliminary to procreation,

biologically speaking. It is, therefore, necessary to consider carefully the opinions of a physician of such eminence as Matthews Duncan.

We may now inquire into the emotional, mental, and physical states during the 280 days following upon conception. Normally, the menses cease, but not invariably, the uterus enlarges, and the glands of the breast develop. There is temporary displacement of the organs of the abdominal region by the expansion of the womb. Sometimes there is swelling of the veins, or varicosity, and piles are apt to appear. There is the familiar nausea, or "morning sickness," which may recur during three or four months. This is a normal sign. "A sick pregnancy is a safe one," in the words of an old saying. Occasionally, hair appears on the face, but falls off after child-birth. Some alteration in the skin is often noted, such as wrinkling, or spots on the face, and darkening below the eyes.

Sometimes maladies are relieved or banished by pregnancy, and the whole system is freshened and improved in a remarkable manner. Giving life often revivifies the giver. Most women are improved by the function of child-bearing, and many enjoy the best general health during the years devoted to maternity. There is a heightening of facial charm in many cases, and the expression is tender and sympathetic. The mind develops through this great experience, and there is a deep-

ening of moral feeling. Fruitfulness beautifies the soul and body of woman.

Psychic symptoms are wont to appear during the months when the new life is shaping within the body of the mother. This is a corollary of the physical alterations, for the blood, the organs, and every gland are affected by the pregnant condition. Now arise those strange longings, which may bewilder the expectant mother. There are instances of women craving tobacco at this time, though they may abhor smoking when not pregnant. Schurig describes the curious appetite of some women when bearing children, and enumerates sand, chalk, charcoal, and lime as articles included in the long list of substances that may be craved.

There are also repulsions against some kinds of food, such as butter and cheese. Various odors may repel. The percentage of women who exhibit longings is stated by Giles as 33, in a series of 300. Ellis says that women who have borne several children are the least likely to be obsessed by these cravings. The desire for fruit evinced by women is discussed in "The Psychic State in Pregnancy," by Havelock Ellis, in the fifth volume of his important "Studies in the Psychology of Sex." The common longing for apples during gestation has probably a metabolic significance.

There is often a heightening of sex emotion during pregnancy, which has been noted by Campbell

and others. Occasionally, there is depression, but often the pregnant state banishes care. Some women who suffer frequently from headache and neuralgia lose their troubles while bearing an infant.

Pregnancy has been regarded by many primitive peoples as a sacred mystery. It is indeed a profoundly wonderful event in human life. "We are here lifted into a region where our highest intelligence can only lead us to adoration, for we are gazing at a process in which the operations of Nature become one with the divine task of Creation" (Ellis).

The reproductive life of woman comes to its close between forty and fifty, usually about forty-five. This is the "change of life," menopause, or climacterium. For three or four years the functions of ovulation and menstruation are irregular, and finally cease altogether. Important modifications appear in the general system. There is a simulation of masculine physical characteristics. The skin coarsens, and sometimes hair grows upon the face. In some instances the voice deepens. There is a tendency to stoutness of the body, and not infrequently, a thin woman becomes almost obese. The breasts may be reduced in bulk, though the body generally gains weight.

The decline of generative power brings various vague forms of discomfort or suffering, and causes in some women close preoccupation with physical

sensations. Some tend to imagine ills, but most endure a certain degree of disturbance. Much depends on the proper care of the health at this period. There may be a return of the chlorosis, or "green sickness," of youth. Flushings are common. Giddiness, headache, faintness, and pains in the back are frequent symptoms. "Flooding," or an excessive menstrual flow, very commonly accompanies the menopause.

The mental balance may be more or less disturbed by the physiologic changes. Irritability, peevishness, fault-finding, sensitivity, and irascibility and tearfulness may be much increased. Insanity in those predisposed is liable to appear now in one form or another. Melancholia sometimes assails the middle-aged woman in a severe form. There is a tendency to absorption in religious matters, and the hitherto indifferent woman may become an ardent believer in a new creed. The affections are wont to transfer themselves from the husband and children to religion. Some women change all their beliefs suddenly, and undergo strange intellectual revolutions. If there is a predisposition to alcoholic indulgence, it is usually intensified at the change of life. A passion for drink may sweep over the woman and submerge her moral will. Hygienic living, cheerful employment of the mind, and sympathetic companionship with a sensible husband diminish all the troubles of the menopause.

Erotomania, an intense preoccupation with love of a highly sentimental character, may occur at the menopause. An infatuated attraction towards a young man is not altogether rare in the case of middle-aged wives, who have hitherto remained quite loyal to their husbands. Sometimes the obsession is very strong, and domestic discord and divorce may result. The waning of amative emotion may be accompanied in both men and women by an increase or passing exacerbation of sensual desire. Some married men show an inclination to make love to young women about the period when passion is nearing the stage of decline. In the case of both sexes, this tendency to aberration is usually brief; but it may be powerful, and cause temporary or permanent disunion.

Robie has stated that abstention from marital intercourse after the change of life is by no means advisable in many instances. Too much insistence has been laid on the fact that the sexual emotion may wane and disappear after the age of fifty in woman. The cessation of menstruation does not always preclude the possibility of normal inclination to conjugal love. It has been practically demonstrated that erotic tension is not only caused by the accumulation of ovarian secretions, but by substances in the thyroid gland, which stimulate the generative organs and the spinal center. Thus, Robie holds that the cessation of sexual relations

at this period is a common cause of premature old age in women.

Allowing for the great variational tendency in sex emotion and capacity in both sexes, we may assume that naturally the desires do not always vanish with the approach of senility. I have remarked hereditary influence in this matter. Virility is often a family trait, and the son of a virile father will, in most instances, remain potent in old age. The same may be said of heredity in women. Whereas some women begin to feel winter in the blood at forty-five or earlier, others may remain ardent till a much later age. This is a matter in which Nature may be trusted as the best guide. If the elderly feel younger, happier, and more vigorous by continuing, with moderation, the relations of marriage, there cannot be any reason for excluding intercourse from the evening of their days.

Prolonged separation of the married may have ill results. Brief partings may be beneficial in some cases; but during a long separation, there is the risk of mental depression and nerve trouble in the case of fervent couples. Pining for one whom we love is a torment of the soul. It is true that absence sometimes makes the heart grow fonder; but it is equally true that severance may cause the affections to seek solace from another object. The unstable and "varietist" types of

men and women are liable to temptations during protracted separations.

The retention of a husband's affection is an art that all wives should study. I am inclined to the view that unfortunate wedlock is most frequently caused by man's ignorance concerning woman's inmost emotions and needs. But many marriages are wrecked by women. Some women rival men in tyranny, bullying, and domineering. Others are exorbitantly exacting in their demands upon the husband's leisure time, and in interference with his pleasures. We have all met the husbands who have abandoned studies, recreations, and hobbies, because these seemed to threaten domestic peace. There are wives whose sweetness seems to vanish in a dramatic fashion very soon after the marriage ceremony. The gentleness and amenability of courtship are transformed into acrid criticism, fractious behavior, outbursts of temper, and moods of sullenness. It is impossible for two average egoists to live without an occasional jar or misunderstanding. There must be a resolute cultivation of sympathy, tact, and patience on the part of both partners in conjugality.

The chemical affinity that gives reality to married love may not exist in marriage. No artifice can create this affinity. If the visual and tactile senses are scarcely stirred after experience of the intimacies of cohabitation, and there is no longing to be near one another constantly, the real attrac-

tion is missing, or so feeble that it may be regarded as a negligible quantity. Such maladapted pairs may content themselves with a placid friendship, each one going his or her own way, and so live that the world may deem them happily married. But this substitute for love cannot satisfy ardent, emotional, and lonely souls.

It is these responsive and sensitive beings who suffer acutely in an unfortunate union. They stake all on the chance of love, and no material satisfactions can compensate them for its loss.

We should recognize the great need for a woman to know herself and her suitor before she consents to marriage. She should be assured not only that the lover is a good man, but one of understanding and sympathy also. For a model of rectitude may still be deficient in the essential qualities that make a sympathetic, affectionate mate. We do not marry virtues alone; we marry a being who embodies certain ill-defined, but very powerful, mesmeric attractions. If a suitor's handgrasp or kiss does not whisper of heaven to a woman's heart, he is not the lover of her natural desire. Rarely, if indeed ever, is revulsion of physical contact overcome. Every young girl should learn that the man whose touch conveys no meaning to the soul is not the ideal mate, however much she may esteem him. Conjugality is not simply intellectual companionship. It is the union of body as well as spirit. To bear the chil-

dren of a man whose handshake is meaningless, and to live for long years with him in the closest of all possible physical intimacies, must be a penance to any woman of natural instincts.

Disregard of the instinct described as "contrectation" proves fatal in many women's decisions during courtship. "The mysterious sense of touch," as Milton terms it, is probably an almost unerring guide in love selection. It is not man's beauty of countenance, bodily grace, and moral or intellectual attributes that make the strongest and final emotional sensuous appeal to woman, but his power, vigor, and force. And it is these qualities that a woman consciously or semi-consciously divines through a man's caress. Deep down in the nature of woman is the desire not only for man's protective strength, but for the virility that serves the race. The wish may never come into full consciousness in the brains of some women, but it is there nevertheless, and works as a determinant in the choice of a lover.

Of all the tragedies that threaten marriage none can be more poignant and terribly significant than the shrinking of a sensitive woman's heart at the approach of the husband. This keen tactile sensitivity of women should be studied by them with much closer attention, for their happiness in love is greatly influenced by it. In women we find the strongest expression of a morbid horror of dirt (nyctophobia), and in the normal woman there is

frequently a hatred of contact with certain objects, suggesting uncleanness, or unpleasantness of touch. I have met women who cannot handle unpeeled potatoes without a shudder, or even touch any harmless insect. Some will not stroke an animal. Others will wash carefully a thimble or pair of scissors lent to another woman.

The importance of the skin in conveying powerful psychic messages is beginning to be studied scientifically. Sensations of touch are the earliest of all human experiences. Harriet Martineau relates in her "Autobiography," that "the rapture of the sensation," when as a child she touched a velvet button, "was really monstrous." Professor Bain describes touch as "the alpha and omega of affection." Ellis, in his very instructive analysis of the sense of touch ("Sexual Selection in Man"), writes: "One man falls in love with his future wife because he has to carry her upstairs with a sprained ankle. Another dates his love story from a romp, in which his cheek accidentally came in contact with that of his future wife."

The tactile sense, as demonstrated by Féré, Mantegazza, Penta, and Ellis, occupies "the very first place in reference to the sexual emotions." Stanley Hall says that "touch excitations represent the very oldest stratum of psychic life in the soul." Gowers has described the sexual act as "a skin reflex." The medieval Church forbade

the bath, because this stimulation of the skin led sometimes to sex license. Saint Paula remarked that "purity of the body means impurity of the soul." At one period Mahomet forbade the use of the bath for both men and women. Enough evidence has been adduced to lead us to agree with Ellis that touch is "the most massively emotional" of all the senses.

Any manifest repugnance against touching the body of another is a perfectly natural phenomenon, and may be accepted as a sure indication of a lack of reciprocal emotion between lovers. The kiss that is "sweeter far than aught" can only be enjoyed when the pair of lovers are each sensible of the supreme pleasure of lip contact. The woman one does not desire to kiss or embrace is not the woman whom Nature may be said to wish one to select as a wife and the mother of one's children. The man who cannot arouse an emotional thrill in the maiden by his caress is not the true mate whom she desires.

Men are more actively conscious than women of the importance of the tactile sense in selection, therefore I venture to urge upon women the necessity for reckoning with this instinct in due proportion. A quite inexperienced girl, who is bored by her lover's fondling, may imagine that this is not of any significance in determining her choice, and may consent to marry a man who has little or no physical attraction for her. Nine times

out of ten, the result will prove unhappy for both partners. In the tenth instance there may be an amicable understanding, but nothing resembling perfect conjugal devotion is suggested by such alliances.

The truth is that only the race of lovers can say with Stendhal, "The first clasp of the beloved's hand—what a moment that is!" For many men and women love and marriage are things almost apart from life and emotional interest. Unfortunately, the sensitive maiden, richly endowed with a capacity for love, may so misunderstand her emotions, and misread her resistances, that she is led almost blindfolded into marriage with a man entirely devoid of the capacity to love, or at best, with one who thinks that all the artifices of wooing can be cast aside in matrimony.

CHAPTER VII

AN ANCIENT SOCIAL PROBLEM

The results of prostitution upon marriage and society are so manifold and far reaching that it is necessary to refer to them specifically. Inquiry into the causes, effects, suggested prevention, and abolition of "the social evil" becomes more important every day, and has been stimulated in a remarkable degree by the European War. Never before has there been such frank and explicit discussion in England upon the commercial sexual promiscuity of the cities. Special legislative measures have been devised to reduce the evil, and to cope with the accruing diseases. Commissions of experts have investigated the venereal plague with unprecedented thoroughness.

The appendix to the First Report of the Royal Commission on Venereal Diseases contains nearly five hundred folio pages, and the Final Report nearly two hundred pages. Various societies have collected evidence, and published a mass of books, pamphlets and articles on the question. Individual investigators have provided a large amount of data at first hand. The Press has opened its columns to reports of meetings and conferences,

and published innumerable articles by recognized authorities. There has been, in fact, a very remarkable evocation of reforming zeal, a franker utterance, and, on the whole, a more scientific purview of the problem. The inquiry has been characterized by solicitude for collecting facts and evidence as a necessary preliminary to proposals for social and legislative action. The upheaval of war has arrested attention in social sex questions, and out of strife has arisen a new humanitarian spirit. Without the generous coöperation of the Press, the enlightenment of the public would not have been possible.

I do not propose here to attempt even a brief survey of the rise and growth of prostitution. An introduction to the study would require a long volume. It may be necessary, however, to refer to the great antiquity of the institution, and to note that it arose, not primarily as a vice, but as a sacred symbol of ancient faiths. The rites of the temple of Mylitta, five centuries before the birth of Christ, were associated with religious observance, and the women who resorted thither remained for one day in their lives, and were bound to present the money offering to the holy edifice. We find the same sacrificial ritual described as common at this period in parts of Asia, Africa, Greece, Corinth, and Egypt. Gradually, the custom lost its pristine significance, and became a mere matter of barter. Religion developed on

more spiritual lines, and the orgy, saturnalia, and ritual sexual intercourse slowly disappeared from Europe, leaving only survivals in India and the Far East.

It is from Rome that we derive modern prostitution. Cicero had apparently no approval for brothels, but he refrained from prohibiting them. With the growth of Christianity there were attempts to suppress the *hetairæ*. Justinian issued severe edicts against the traffic, and condemned procurers to death. Measures of attempted suppression by law were instituted in ancient France, Italy, Austria, and Germany. In England there has been frequent legal interference with prostitution, but none of the enactments have diminished the evil. Radical remedies cannot be secured by legislation. Prostitution is an outcome of the social constitution, economic conditions, moral attitude, deferred marriage, and involuntary celibacy. Heidingsfeld stated, in 1904, in the "Journal of the American Medical Association," that " 'suppression' of prostitutes is impossible and control impracticable."

Governmental control and the licensing system have been tried in France for a century. The system has proved an almost complete failure, and it is vehemently opposed by thoughtful sociologists and publicists of all shades of opinion. In every European country, and in the United States, there is a reaction against state regulation. The

careful investigations of experts prove that prostitution is not diminished, and that venereal diseases flourish, in spite of the compulsory examination and treatment of registered women.* Everywhere, under the licensed rule, the irregular, or "free-lance," courtesans tend to outnumber the licensed prostitutes. Heavy penalties against brothel-keepers, and the fining of prostitutes, have been found to lead to increased ingenuity in evading the law, the enrichment of landlords owning houses of ill-fame, who raise rents whenever the law threatens their pockets, and greater activity among all classes of prostitutes in order to meet the heavier cost of living and the risks of pecuniary fines.

Unable to banish prostitution, governments have made various efforts to combat the associated diseases. The Scandinavian countries have adopted the notification system, with signal success. Denmark and Finland have followed the example of their neighbors. In America and Great Britain, the law as to compulsory notification of venereal diseases is much discussed at present. At the last Royal Commission many of the medical witnesses expressed themselves in favor of voluntary notification, on the ground that compulsion led to evasion. Notification and free treatment of the diseases would probably lessen to a

* Compulsory examination and treatment of prostitutes, without the extension of the system to their clients, is, on the face of it, an almost futile proceeding.

very great extent the dissemination of infection throughout all classes of society. Some objectors oppose this reform on the plea that gratuitous treatment would "encourage vice." They seem unperturbed by the fact that concealment and neglect of remedies cause the spread of venereal poison into the veins of innocent children, unfortunate wives, and other victims. It is not only the libertine who suffers. The contagion affects his neighbors, and is passed on to posterity in various forms of disease.

Syphilis and gonorrhœa arise in most cases from bacilli introduced into the system by intercourse with an infected person. The germ of syphilis is the spirochaete pallida, and that of gonorrhœa the gonococcus. The graver of these two diseases is the first, but the second is now considered very serious in the results. Syphilis is heritable, and many are born with the bacilli in their blood. The malady is spread in various ways, e.g., by means of infected articles, razors, towels, etc., used by patients, by kissing, and other contacts, and by the suckling of infants. Hereditary syphilis may be handed on by mothers who have never realized that they were sufferers from the disease.

As early as 1556, Fernal stated that scum on milk, saliva, sweat, and other secretions of a syphilitic subject may carry the bacillus to another person. The celebrated Ambrose Paré (1561)

wrote upon inherited syphilis. Diday (1858) thought that the father can infect offspring without affecting the mother. He noted that widows who had married again, after contracting the disease from the first husband, often produced syphilitic children. Ricord, a high authority, inclined to the view that when one only of the parents has contracted the disease the healthy one transmits his or her immunity to the child. This opinion has been contested by later investigators.

Acquired syphilis begins with a local sore, known as a hard chancre, and results in general poisoning of the system. The symptoms may continue to the secondary and tertiary stages, producing skin eruptions, affections of the glands, brain maladies, locomotor ataxia, injuries to the viscera, and finally erosion and decay of the bones. This ravaging disease is curable in the great majority of cases, if proper medical treatment is obtained immediately. The discovery of salvarsan has practically revolutionized the therapeutics of syphilis, and this drug is now used with marked success, usually in conjunction with mercury.

Recovery is most often slow, and may take from three to five years. Occasionally, there seems to be complete immunity for some years; but the poison reawakens, and internal symptoms, paralysis, and brain trouble may arise. Some specialists in the treatment of this scourge counsel their patients not to marry under five years from the

time of infection, but others think that immunity may follow sound treatment for a somewhat shorter period. In any case there is always some risk. Very careful and repeated blood tests (Wassermann reaction) are necessary before the sufferer can show a clean bill of health.

Gonorrhœa is characterized by a morbid discharge from the organs of sex, and inflammation of the urinary system. In women it may attack the uterus, ovaries, and fallopian tubes. Gonorrhœa produces poisoning of the blood, and may involve the heart and other organs. It is a cause of joint ailments, and specific kinds of rheumatism. A bad form of ophthalmia often results, and may affect the sight, or cause blindness. Sterility in man and woman is frequently induced by this disease, as we have seen in a previous chapter.

A few years ago gonorrhœa was commonly regarded as a transient and almost harmless affection. It is now known that its consequences are frequently very serious in both sexes. This complaint was often neglected in the past, and is still treated far too lightly by a number of men. Charlatans and unqualified practitioners have professed that the disease can be cured in from three to fourteen days. Many patients dispense with treatment, and suffer from after-effects, which may become chronic. Inexperienced girls, who have been infected, often conceal the disease, or

are unaware of its serious consequences, and unfamiliar with its signs.

At the very first suspicion of infection, the sufferer should obtain medical advice. While fighting the toxin in the system, strict hygiene must be observed, and the use of alcoholic liquors abandoned for at least a period. There must be compliance with the physician's orders in every detail. After the cessation of all manifest symptoms, there should still be medical examination from time to time.

The Royal Commissioners lay great stress upon the necessity for educating both sexes in all classes of society upon the nature of venereal diseases, their prevalence, dangerous consequences, prevention, and cure. There is a rapidly growing agreement among all public-spirited physicians and hygienists, teachers, and clergymen that the young should be warned in due time. Every one is exposed to risk. Comparatively few young men are adequately prepared for an encounter with the common temptations of daily life. For example, I have met a man of over thirty, the father of a family, who had never heard of gonorrhœa, and knew nothing of the prevalence of the disease. There is no doubt that a considerable number of persons, even in the large towns, have no conception of the extent of venereal affections and their effects on the race. A vast number of women know nothing whatever of this social plague. It

has been part of our fatal policy to hide the sad truths of life from women. The suffering that this silence has imposed upon thousands of women is beyond calculation. It is contrary to every ideal of civilized social morality that the mothers of the community should be kept in ignorance of this highly important matter concerning themselves and their children.

Advocacy of hygienic sex education has been urged by the most eminent of our living physicians. The well-known surgeon, J. E. Lane, stated at the last Royal Commission that he was strongly in favor of instructing the young in sexual hygiene. His paper contained this passage:

"Our youth for the most part leave their homes without any instruction in the laws of reproduction and of sexual physiology in general, and having no means of acquiring knowledge from legitimate sources, have recourse to others; they know nothing of the possibly serious consequences which may result from a moral lapse, and in their ignorance they are liable to succumb on the first occasion that temptation presents itself."

This witness recommended parental teaching, and lectures by qualified teachers to boys just before leaving school. The instruction should begin about sixteen or seventeen. "There must, in the first place, be some elementary idea of physiology and sexual physiology; and in the second place they must learn that there are certain diseases to which they may be liable from immorality."

Lieut.-Colonel Gibbard, head of the Military Hospital, London, said that he would bring home the proper knowledge "to the young men and young women of the country at every opportunity." Major L. W. Harrison, pathologist at the same hospital, advised the sexual education of boys at about the age of fourteen. Girls should also be warned of the dangers which arise from these diseases. Dr. Helen Wilson earnestly supported the plea for sex training, and said that parents and teachers were not yet prepared to give the essential instruction.

"The difficulty is that the majority of teachers, like the majority of parents, are unfitted and unprepared to do this work. Conscious of their own unpreparedness, they have tacitly agreed to leave aside this whole region of life, and it has become in the child's world an aching void, a barren region untilled, and consequently full of weeds and rubbish. But it is of little use to demand teaching for children until there are teachers to give it, and it is highly important to do what I believe a few training colleges have begun, namely, to prepare teachers for doing it. Some use should also be made of the opportunities offered by mothers' meetings, men's meetings, and so forth, to prepare the parents for this same thing. . . . I think one wants to dwell more on the thought of health than on the thought of disease in these matters. One does not want solely to frighten them into better courses of conduct. They should be encouraged to think clearly and healthily about the subject rather than to think of disease. . . . In some schools in America,

what they do first is to invite the mothers to come and talk it over, then they begin giving the course to the girls, and invite the mothers to be present the whole time. That seems to me a most admirable arrangement; to teach it to the girls in the presence of the mothers. It helps to secure what you want most of all, to put the girls in the position to speak frankly to their mothers in private about the subject."

Dr. Mary Scherlieb averred "there is a dense atmosphere of ignorance which we must attack, and attack from every possible side." Sir Thomas Barlow said that instruction was "very desirable." "Directly young people are sent to work, whatever the work may be, I think they ought to have instruction on this matter." Further, this authoritative witness stated: "I think an enormous amount could be done in preparation with regard to sex physiology by the teaching of botany." Referring to the manner in which most children gain sex facts, Sir T. Barlow said: "It is awful the way they learn them now. They learn them in the very worst way. . . . I believe that something has been done in some of the Western States of Canada in the way of special teaching to women of these sexual conditions, and that has been of the most wholesome character, and has been done without any offense whatever."

The result of rational sex instruction was instanced at the Commission. Dr. D. White stated: "In Bosnia, neither voluntary nor compulsory

measures had any effect till a campaign of instruction was undertaken." In 1902, syphilis raged like a plague in Bosnia. The authorities began to teach the children in the elementary schools, and to print and distribute information. Seventy-nine per cent. of the whole population were examined, and it is stated that in a few years the cases of syphilis were reduced from 41,000 to 3,000.

Sir Victor Horsley gave his opinion that sex education should be in the hands of laymen. "It ought to be regarded as a simple feature of normal physiology; if you had it given by medical men it would be regarded as part of a medical mystery. . . . I suppose very few of the teachers in public schools, whether elementary or secondary, are scientific or have been scientifically educated, and, unfortunately, physiology, instead of being looked upon as a means of adequate education, is looked upon as some special subject in itself. Every child ought to be taught physiology. . . . I have never been able to understand why there should be any mystery about this matter. I think it has been a great national injury. . . . The public ought to be instructed." Sir Victor Horsley said that physiology should be taught to little children and pathological warnings should be given to students.

These valuable medical opinions reflect the new scientific and humanitarian attitude to questions of sex. The insistent appeal is for sane enlightenment. Most of the mishaps, errors, sins, and diseases incidental to the sexual life arise from ig-

norance and morbid resistance to the light. The world will become purer, healthier, and happier with a wider diffusion of truth and knowledge in this domain. The more we attempt to hush plain speaking on prostitution and venereal disease, the more these ills will flourish. That which is thrust aside, and invested with mystery or horror, is actually increased in power for evil. The germs of social disease can only be combated in the light. They multiply and thrive incalculably in dark places and in secrecy.

Lifelong study of this question has confirmed my youthful intuition that while our attitude to the erotic or sexual life is lopsided, distorted, materialistic, furtively prurient, shameful, ignorant and prudish, there can be no hope for a finer sex ethic. Respect for sex is at the very basis of reform in sex morality. John Masefield has said wisely that prostitution must always flourish where idealism is lacking. So long as the coarser animal satisfactions suffice as "love" for a host of men, and many women are ready to sell themselves in prostitution, or mercenary marriage, the commercialized travesty of affection between the sexes will continually menace wedlock, poison the population, lower the general standard of morality, and tend to racial deterioration.

Prostitution is not an inevitable corollary of the tremendous force of the sexual instinct. The practice has been unknown among primitive races,

and is still rare, or absent, in parts of the world where adequate provision is made for the sanctioned satisfaction of the erotic desire in one form or another of marriage at the nubile age. The "social evil" may be said to be a phenomenon of progress from barbarism. The more complex the social life, the greater the amount of commercial intercourse of the sexes. Promiscuity in its worst form has flourished in Christendom. What is fundamentally amiss with our system of sex relationships that an enormous number of women are ready to sell their sex, that men are prepared to purchase, and that a mass of the population of both sexes should be tainted with avoidable diseases? The reply to this question necessitates a searching examination of most of our cherished institutions. For the roots of this evil are very deep and very tenacious.

The chief reasons why men resort to commercial intercourse are (1) the force of male passion; (2) the tendency to polygamy, or sexual variety; (3) the difficulty of obtaining licit satisfaction, through economic disability, especially in the middle-classes; (4) the obstacles to obtaining divorce and severance of an unfortunate union; (5) the love of ease and luxury, which prevents many men from burdening themselves with the maintenance of a family; (6) the deferment of marriage for various reasons, for a considerable period after the onset of sexual virility.

Besides these factors, there are numerous inciting causes, such as youthful craving for experience and adventure, the example of older comrades, the allurement of courtesans, the common alcoholic stimulation, lack of female companionship, and, in some cases, innate perversions of the sex instinct.

With women one of the chief urgings to the life of prostitution is pecuniary need. Statistics are rather apt to upset the view that the vast bulk of courtesans are impelled by poverty. Years ago the great authority, Parent-Duchatelet, in his monumental inquiry, said that in Paris, and probably in all the large cities, lack of work and insufficient wages were the most active causes of prostitution. Poverty and uncertainty of employment accompany the traffic in England and America and Germany. Inquiry in Germany has apparently elicited the fact that comparatively few prostitutes assert poverty as a cause for adopting the profession. It is perhaps natural to infer that necessity is a main factor, because the mass of prostitutes are of the lower-middle and working classes, among whom the struggle for life is almost always severe. But it is probable that Sanger may have overestimated the economic causation in his comprehensive "History of Prostitution." Out of 2,000 women of this order, 525 admitted that destitution drove them into the

streets, while 258 stated that they had been seduced and abandoned.

If actual indigence is not the prime cause of prostitution, it is a very frequent cause. There is, however, little doubt that many girls resort to the life from sheer longing for a share of the comforts, luxuries and pleasures that fate has denied to them. The love of fine clothes assails the poor wage-earner with fierce temptation. The contrast between her squalid existence of incessant toil for a wretched pittance, and the lives led by her sisters of the privileged and wealthy class, causes the acutest dissatisfaction. The awful monotony and the continual anxiety of the poor woman's lot are terrible to contemplate. She knows that the average street-walker is better rewarded, more comfortably housed, well fed, better clad, and in command of her own time. Can we wonder that so many young women of the ill-paid, wage-earning community elect to live "the gay life"?

No doubt bad environment, seduction, unfortunate heredity, mental deficiency, and sexual desire are determinants in some instances. But inadequate wages foster prostitution to an enormous extent. It is an impossibility for many women to subsist, even in the very meagerest sense, upon the miserable doles paid for their hard, and often injurious, labor. Many women are driven to prostitution to support a sickly relative, an aged par-

ent, or a young child. Strong sexuality is not a common incentive. The emotional, passionate types of women are not abundant in the ranks of prostitution. It is notorious that the cold but astute and clever courtesans are the most successful. To the woman with a deep capacity for ardent and refined passion, the career of the courtesan is impossible.

We must not forget that prostitution increases with wealth. Wherever trade flourishes, markets open, and men grow rich quickly, the courtesan prospers for her brief hour. In such states of society, where Mammon rules, and standards are low and mercenary, there are few diversions for the well-to-do except sensual gratification, drinking, and gambling. Therefore, in a prospering colony prostitution is bound to appear as soon as the initial struggle with Nature is slackened, and men have money to spare for dissipations. In every community there are materially-minded women who have no repugnance to bartering their sexual attractions. As a matter of fact, there is nowhere a strong widespread social recoil against the doctrine that women possess a pecuniary asset in their sex. Until there is complete readjustment of the monetary status of women, this evaluation is inevitable. It has survived from the age of purchase-marriage, and shows little sign of waning in the more worldly-minded members of society.

The upraising of esteem for love as the most priceless boon in life, and a recognition that marriage for any other reason save mutual affection and attraction is an anomaly and an affront to Nature, would diminish prostitution. Marriages contracted for economic or property considerations have always, in every country, buttressed the social evil. Such unions almost inevitably prove unsatisfying to the finer sentiments of woman, and frequently foster sexual coldness. Nothing is more difficult to simulate than passion. A host of disappointed husbands, who have bought wives instead of winning them by love, form the chief supporters of the courtesan class.

The diminution of prostitution can only be accomplished by reform in marriage, the raising of woman's economic status, and the cultivation of an idealistic attitude to sex by the sound sex education of the young from childhood. We have attempted for centuries to teach purity and restraint in living by simple moral exhortation, unsupported by physiological and psychological fact. These efforts have proved ineffectual, because we have begun our teaching where it should end. We must understand the sexual problem in all its far-reaching imports and bearings on the individual and society before we can essay any moral amelioration. A more positive injunction of control is only possible when the moralist is sufficiently equipped with a knowledge of the all-powerful erotic im-

pulse and its varying manifestations, and great range in human conduct and emotion.

Our endeavor should be to lessen the demand for promiscuous, mercenary and ephemeral sex relationships by making marriage practicable for all who desire to enter that state of life soon after the attainment of manhood and womanhood. This is not an impossible dream, but a necessary and practical reform, which would result in such social welfare as this country has never enjoyed. The frustrated attempt of great masses of a virile population to pass long periods of their lives in deprivation of the fulfillment of their strongest desires is one of the strangest phenomena of advanced civilization. And the problem is continuously accentuated by the great stimulation of the sexual instinct in modern life. The crusade against monetary sex promiscuity cannot be successful while economic conditions for the multitude remain as they are.

For example, overcrowded living is a proved source of sexual vice, and congestion is the result of the selfishness of the few and the poverty of the many. When eight or ten persons of both sexes, and different ages, are forced for long years to occupy a single room, decency, cleanliness, health, and morality are denied. The warrens of the poor, to the great credit of the class, are not all dens of impurity. But every active social worker, observant clergyman, and thoughtful

doctor knows only too well that the house famine in our cities, and in rural districts also, is a source of vice, misery and disease. Alcoholic intemperance and prostitution are the outcomes of a grinding, soul-destroying poverty. They are common reactions of a life devoid of sunshine, color, brightness, change of occupation, with scanty opportunity for wholesome recreation. The prostitution and drink problems are mainly industrial problems.

The legally and socially sanctioned sex-mating in a community should be adapted to the ever-changing economic and industrial states. If the cost of living debars millions of adult men and nubile women from marriage, and therefore from all religiously permitted sex-love, wages and incomes must be universally increased. The alternative is a continuance of prostitution and devastating diseases. Unemployment, uncertain employment, and low and insufficient wages militate against early marriage for men and women. The daughters of the ill-paid workers fill the brothels supported by the well-to-do.

Our iron-bound, arbitrary, legal code of marriage has been acutely criticized by divorce court judges, reformers and some of the clergy, and a better system will be introduced in the future. For the present, the difficulty of honorable divorce for the unhappily linked directly encourages prostitution. Thousands of judicially separated

couples are actually penalized by inability to remarry. Greater facility of divorce has its moral justification in the fact that the divorced in all countries reënter the conjugal state in almost every instance, and that such facility tends to encourage more marriage and earlier marriage.

Chastity is best promoted by reducing the difficulty of practicing the virtue in a complex state of society. The imposition of legal punishments has no tangible result, and didactic negative moral counsels of control are, by themselves, entirely inadequate. A true ideal of chastity can only be learned by a reform of heart in all classes and both sexes, and this reform is a matter of intellectual and ethical education on a broad, humanitarian plan. Only in a truly socialized community can rational sexual purity become a general standard, an ideal of real value, and an article of faith.

Compulsory celibacy, for whatever reason imposed, is an unnatural state, and a source of sexual irregularity and vice among men. It does not seem to enter the minds of many moralists that prostitution can be combated by removing the causes of involuntary celibate living among a vast host of men during those years when the impulse of sex is at its height. Most men wish to marry, and although many become loose livers, the majority certainly marry sooner or later. Unduly prolonged repression of sexual desire cannot be

regarded as a normal condition of life for healthy human beings. Very much can be said for discipline in restraint, rigid control of instinct, and rational sublimation and diversion of the *libido sexualis* into various activities; but no sane sociologist, humanist reformer, or thoughtful moralist can approve a protracted deprivation of natural satisfaction of a deep human desire.

It is but a step from the parasitism of the courtesan to the property-marriage of the alleged moral woman who sells herself for life. The parasitic system, as it affects woman, has been forcibly criticized by Olive Schreiner in her volume "Woman and Labor." Until we exclude the commercial or monetary aim from love making, there cannot be a real evolution of love. Obviously, marriage necessitates that the man or woman, or both, shall possess the capacity for maintaining the family. In all ages the man has been the natural provider or hunter, while the woman has been the mother, the housekeeper, and the guardian of offspring. The function of maternity must always interfere to a large extent with woman's opportunity for other duties or occupations beyond the home sphere. But the modern woman is adapting her life to changing conditions, and the number of married women in the middle and working classes who are employed in other ways than the domestic steadily increases.

Parasitism among women is one of the factors

of mercenary sex relationships either in or out of marriage. Most girls in narrow circumstances dream of a rich husband, and many of the more privileged class set money first in the consideration of a suitor's claim. This attitude to marriage is destructive of all idealism in love. The association of a money value with sex lowers morality and degrades wedlock. It is this setting up of a money standard that underlies the social phenomenon of prostitution. Until men are ashamed to buy, and women ashamed to sell, the most peerless and sacred thing in life, there can be no upraising of love, and no true esteem for sexual morality.

CHAPTER VIII

PARENTAGE

The majority of men and women have little thought for parentage when they marry. This is singular when we reflect that the dominant creed of our country teaches that marriage was ordained for "the procreation of children," and that some of our moral guides maintain that the sole end of mating, or the sole purpose of conjugal intercourse, is the continuance of the species. We often refer to the "reproductive instinct" when it would be more correct to speak of the sexual or erotic instinct. If marriages were contracted entirely for the object of peopling the world with splendid offspring, we might justly affirm that the question of reproduction is the main consideration in the choice of a partner in conjugality. We know, however, that deliberate reflection concerning fitness for parenthood is almost rare. A man and a woman are in love, and desire to unite. The question of the propagation of fine children is subordinate in their minds.

Humaniculture, Stirpiculture, and Eugenics are terms that affront some minds. There are two or three journalists in England who work them-

selves into pseudo-humanitarian wrath whenever they encounter the word "eugenics." They talk of the "methods of the stockyard," "interference with the liberty of the subject," and "materialistic theories of love," and denounce in vehement phrases every proposed scheme of racial improvement. This menacing social evil of "eugenics" is a spectral monster that these misguided publicists have created for themselves. If any proposal of race regeneration threatened free selection in love, I would join in the emphatic condemnations of these sworn protectors of love and liberty.

Human sexual selection and the artificial breeding of domestic animals cannot be compared. No eugenist has ever compared them.

In his essay, "Eugenics and Love," Havelock Ellis corrects a common misconception:—

"Even if we had the ability and the power, we should surely hesitate before we bred men and women as we breed dogs or fowls. We may, therefore, quite put aside all discussion of eugenics as a sort of higher cattle-breeding. It would be undesirable, even if it were not impracticable. . . . Human eugenics need not be, and is not likely to be, a cold-blooded selection of partners by some outside scientific authority. But it may be, and is very likely to be, a slowly growing conviction—first among the more intelligent members of the community and then by imitation and fashion among the less intelligent members —that our children, the future race, the torch-bearers of

civilization for succeeding ages, are not the mere result of chance or Providence, but that, in a very real sense, it is within our power to mold them, that the salvation or damnation of many future generations lies in our hands, since it depends on our wise and sane choice of a mate." ("The Task of Social Hygiene.")

Briefly stated, the science of human reproduction is concerned with (1) Education that will assist in the choice of suitable partners in marriage, with a view to the well-being of children; (2) Knowledge of the laws of heredity, the transmission of desirable moral and intellectual traits and sound physique; (3) Enlightenment in conjugal hygiene as a means of ensuring healthy and happy marriage and preserving and directing the generative power; (4) Consideration of all questions relating to generative health, the elimination of diseases and racial poisons, the care of mothers, and the protection of offspring. Broadly, these are the fields of inquiry and study that come within the general question of race preservation and improvement. And in all these considerations there is nothing that menaces love. On the contrary, the more we learn of mankind, the more we shall learn to esteem the passion that is the source of human life.

Responsibility towards children is becoming a tenet of the more finely-developed men and women in civilized nations. No one will deny that the spectacle of two physically, or morally diseased

or degenerate, or congenitally criminal persons giving life to several deeply infected, or mentally defective children is deplorable. No one can be blind to the too evident fact that "the sins of the fathers" cause frightful suffering to posterity. Much of this misery and pain is avoidable. It is the object of sane eugenics to lessen human ills, crime, and disease, not by "compulsory selection" or other drastic attempts, but by the evocation of a sense of parental responsibility, an enthusiasm for humanity, and a love of country and of race. In one respect, social custom and law interferes at present with a completely unrestricted choice in love. There are strict prohibitions of marriage with near relations. We have an instinctive recoil against incestuous unions. These inhibitions are generally approved by society. Is it not possible that a time may come when it will be deemed as immoral for a man to hand on the poison of venereal disease as it is to marry a woman of close kinship? Is it true that reason plays no part in love choice, even among the most impassioned of lovers?

As Ellis points out, passion in its early stages is under the influence of reason. "If it were not so," he states, "there would be no sexual selection, nor any social organization."

There has been during recent years a marked increase of feeblemindedness, mental defectiveness, or mental deficiency. One of the factors of

this social menace is the marriage of unsound partners. The feeble-minded are a tax on the community and a burden to themselves. They recruit the criminal and prostitute classes; they are often incapable of supporting themselves, and they tend to produce large families inheriting predispositions to many diseases, to alcoholism, to the worst forms of insanity and to tuberculosis. The greater number of habitual criminals are men and women of defective intelligence, and many are actually insane. Feeblemindedness has become a grave problem for the community.

Dr. F. W. Mott, London County Asylum, finds the factors of mental disease in town life, drink, syphilis, tuberculosis, overcrowded living, insanitary surroundings, and poor feeding. Dr. Raoul Dupuy from investigations made in Paris, describes the physiological signs of the defective children as smallness of bone, malformation, or exaggerated growth. Irregular heart action, poor circulation, lack of tone, and tendency to anæmia are noted. With these physical traits there is perverted instinct. These feebleminded persons are cruel, jealous, cowardly, idle, and deceitful. Some are deaf, or both deaf and dumb. They are not fit to fight the battle of life.

The instance of the increase of mental deficiency is but one of many signs indicating the extreme need for the better control of personal sexual selection. These unfortunates are the children of a

weakened parental stock. They are often born prematurely, or are the offspring of mothers who have been overstrained during pregnancy. Poverty, defective nutrition, and consumption each contribute to the production of mentally feeble types. Can we pretend that the science of human propagation is simply a crotchet of the fanatic or faddist, when on every hand we are confronted by avoidable physical and moral degeneration? If there is any meaning in civilization, it is the supreme duty of the civilized to combat racial deterioration by all possible means. This is as vital as the maintenance of armaments against aggression. Our most serious foes are the national diseases.

The study of modern researches in heredity opens a promising vista for the future of humanity. Long ago biologists recognized that a whole race might be reconstructed by the employment of hereditary influences. We are slowly gaining some of the profounder secrets of Nature. Professor W. Bateson foreshadows, in his lecture on "The Methods and Scope of Genetics," 1908, possibilities of great social significance.

"We have long known that it was believed by some that our powers and conduct were dependent on our physical composition, and that other schools have maintained that nurture, not Nature, to use Galton's antithesis, had a preponderating influence on our careers; but so soon as it becomes common knowledge—not a philosophi-

cal speculation, but a certainty—that liability to disease, or the power of resisting its attack, addiction to a particular vice, or to suppression, is due to the presence or absence of a specific ingredient; and finally that these characteristics are transmitted to the offspring according to definite, predicable rules, then man's views of his own nature, his conceptions of justice, in short his whole outlook on the world, must be profoundly changed. Yet as regards the more tangible of these physical and mental characteristics there can be little doubt that before many years have passed the laws of their transmission will be expressible in simple formulæ."

Healthy parentage is not only secured by judicious selection in marriage, but by the observance of rules of hygiene for mothers. The question of the frequency of pregnancy is highly important. Child-bearing, when too quickly recurrent, is a very severe strain upon the system, and must be condemned in the interest of the mother, the child, and the race. Many women conceive again within a month or two of delivery and before the uterus and adjacent organs have recovered from gestation and parturition. These pregnancies are often—probably in the vast majority of cases—undesired by the wife, who submits to the marital embrace for fear of offending the husband. An affectionate husband and a good father will refrain from all risks of impregnation until his wife has regained her strength, and is in a fit condition for conception. The serious overstrain

of mothers, more especially in the working classes, due to rapid recurrence of gestation, has lamentable results upon the health of the individual and the community.

There is no doubt that many wives develop an aversion to child-bearing, and become indifferent, or even hostile, to their partners through the enforcement of excessive exercise of the maternal function. Many of the tragedies of married life arise from compulsory motherhood. As the supreme parent, the more active reproductive agent, the woman should decide whether conception shall occur. The unwanted child starts life with a handicap. Who among us would not choose to be the offspring of mutual love and desire for parentage? It should be known that enforced pregnancy leads some married women to the abortionist, or impels them to resort to harmful drug-taking to destroy the fruit of the womb.

The proportion of married women who deliberately induce miscarriage, either by operation or abortifacients, is much larger than it is often believed to be. Amongst the poor, and in some fashionable circles, the procuring of abortion is by no means infrequent, in spite of the heavy legal penalty attached to the practice. Many drugs are used by expectant mothers in the hope of abortion. Most of these are injurious, and some are inefficacious. The law has intervened to restrict the

sale of a certain common abortifacient, which serves another well-known purpose.

Some women can only produce children with grave peril to their own lives, and others are handicapped for life by a single pregnancy. These are naturally the women who dread childbirth, and who deeply resent involuntary motherhood with every justification. Lives and homes are often ruined by the imposition of maternity upon ailing women. Sometimes insanity or suicide results from the terror or melancholy induced by the unwilling pregnant woman. The capacity for marital intercourse is no proof of capacity for natural gestation. This risk of repeated pregnancies among wives who are not fit to become mothers is a phase of the wretched state of woman's sexual life, deplored by Balls-Headley and other medical authorities. It is necessary to examine the modern and increasing practice of the substitution of preventive intercourse for abortion and infanticide among the people of the progressive nations. In primitive states, and in some existing civilized communities, notably China, redundant population is checked by killing new-born infants. "In Germany," states Reclus, "the children of a pauper were thrown into the same grave with their father." The Esquimaux strangle the babies that they cannot support. The Todas destroy a number of female infants. The Khonds, another Indian people, drown girl babies

in warm milk. Abortion is practiced by the Inoits and other primitive tribes, and sterilization is the resort of some savage communities.

The prevention of conception by artificial means, known as Neo-Malthusianism—or the new application of restraint on superabundant human reproduction, as advocated by the Rev. T. R. Malthus, in his well-known and exhaustive volume —is a widespread custom in the older civilized nations. In Holland, restriction of population within the means of subsistence has the approval of ministers of state, and has been legally recognized since 1895. A society formed chiefly of doctors and midwives has instructed the poor in the control of parentage. Since the dissemination of knowledge of birth limitation in Holland, the death-rate and infant mortality have declined more rapidly than in any other country, the standard of national health has been raised, and there is a marked increase in the stature of the people.

New Zealand and Australia have adopted unofficially the principle of a restricted birth-rate, with the result that the death-rate has been much reduced. A high birth-rate in an old country always spells a high death-rate. The rise in the birth-rate in Canada has not increased population, owing to the usual increase in the death-rate accompanying a high rate of birth. Neo-Malthusian exponents claim that limiting the population to the food resources of a country greatly dimin-

ishes want and unemployment, encourages early marriage, reduces the evil of prostitution, and prevents abortion and infanticide.

It is essential that the influence of a high rate of birth on the death-rate should be fully recognized.

The average birth- and death-rates per 1,000 living for the decennial period 1902-11 for some of the important countries are given below:—

	Birth-rate.	*Death-rate.*	*Inc.*
Russia (European)	48.7	31.41	17.06
	(1896-1905)	(1896-1905)	
India	38.58	34.2	4.38
Ceylon	38.12	29.5	8.62
Chili	38.07	30.46	7.59
Hungary	36.80	25.68	11.12
Germany	32.31	18.39	13.92
Japan	32.85	20.86	11.99
	(1900-09)	(1900-09)	
Scotland	27.99	16.33	11.66
England and Wales	26.8	15.15	11.65
New Zealand.....	26.79	9.76	17.03
Australian Commonwealth	26.52	11.11	15.41
Sweden	26.17	14.68	11.49
Ireland	23.3	17.28	6.02
France	20.25	17.32	2.83

NOTE: The above table does not include the figures for the United States and Canada, which in 1916 were as follows:

Canada	22.94	11.35	11.59

(These figures are not strictly accurate, owing to the difficulty of obtaining them from some of the districts of Canada.)

United States ..	21.77	15.80	5.97

(Based on the 1916 reports from the U. S. "Area of Registration," which includes a number of the most thickly populated States.)

It will be noticed from the above figures that in countries where the birth-rate is high the death-rate is also high, and where the birth-rate is low the death-rate is also low. Russia, for instance, has the highest birth-rate of any European country; its death-rate is also the highest.—From "The Population Problem in India," a Census Study, by P. K. Wattel, M.A., Assistant Accountant-General, Bombay.

In his cautious and exhaustive inquiry into the alleged evils attending a fall in the birth-rate, Dr. Havelock Ellis states: "Those who seek to restore the birth-rate of half a century ago are engaged on a task which would be criminal if it were not based on ignorance, and which is in any case fatuous." Further, he affirms that the tendency of the birth-rate to decline with the growth of social stability must "be looked upon as instinctive effort to gain more complete control of the conditions of life, and to grapple more efficiently with the problems of misery and disease and death."*

In England, the National Council of Public Morals, with the Bishop of Durham as President, and several prelates, deans, and clergymen, and some well-known physicians as vice-presidents, has given very full attention to questions bearing upon the decline in the birth-rate, sexual hygiene and ethics, and race-improvement. This associa-

*See also "Birth Control," in "Essays in Wartime," by Havelock Ellis (1917).

tion has issued a tract on "The Methods of Race-Regeneration," by Havelock Ellis, who has repeatedly stated the facts concerning the benefits of a restricted population. Furthermore, in Dr. Newsholme's inquiry into "The Declining Birth-Rate," issued by the National Council, there is frank allusion to the factor of "volitional limitation," and the admission that "under present ethical conditions" the question of "personal comfort will carry more weight than roseate prospects for prospective children." In other words, the wage-earning classes tend to rely upon "volitional control of fertility" rather than upon the promise of future economic betterment.*

A highly instructive volume has been issued under the auspices of the National Council of Public Morals, giving a full account of a conference of men and women of varying views upon "The Declining Birth-Rate: Its Causes and Effects" (1916). One statement from this report proves that the restriction of the number of the family is the example of the rich and prosperous: "The birth-rate falls as income rises." It may be said that other factors in the case of the well-to-do tend to diminish the birth-rate, such as luxurious living, frequent indulgence in alcohol, brain work, and venereal diseases, which are given as causes of infecundity. But there is no doubt what-

* It should be noted that Dr. Newsholme fears that prevention "on a large scale" is likely to result in "moral loss to the community."

ever that the propertied class has initiated the voluntary limitation of the family.

After prolonged discussion, the clerical and lay Commissioners resolved that in regard to the hygiene of prevention "no definite medical conclusion can be drawn." It was stated also that "Among conscientious and high-minded laymen and women in the Anglican Church there are many who openly justify the use of preventives, and this attitude has become far more common during the last few years." Respecting the question of complete abstention for long periods in marriage, it was declared that such abstention for a young couple was very undesirable, both on moral and physical grounds. Mr. J. A. Hobson, the economist, affirmed in evidence that "a closely restricted birth-rate for working classes as a whole, and for large sections of the middle classes, was defensible and desirable—not merely in their own family and class interests, but in the interest of the nation as a whole." Dr. C. V. Drysdale, representing the policy of the Neo-Malthusian League —which numbers Mr. Arnold Bennett and Mr. H. G. Wells among its vice-presidents—said, "All the evidence goes to show that the modern decline of the birth-rate is almost entirely due to prudential restriction of births within marriage."

The attitude of the Roman Catholic Church was explained by Monsignor Brown: "The Church forbids the destruction of the product of concep-

tion, even when the life of the mother is at stake; and also all anti-physiological methods of preventing conception." It is, however, a matter of personal conscience and judgment among orthodox Catholics, if they elect to abstain from conjugal intercourse at the period in the month when conception is most likely to follow. Any other safeguard would appear to come under the class of "anti-physiological methods."*

The view of a thoughtful and earnest-minded Protestant clergyman will be found in "Christianity and Sex Problems," by the Rev. Hugh Northcote, who holds that the ignoring of the question of the well-being of the race in procreative function is deplorable. If birth control is practiced by methods "which science showed to be comparatively free from peril to man and wife, and if its object was to prevent the conception not of healthy children in a household where there was a fair prospect of supporting them, but of those who would inevitably from the start of life be afflicted or seriously menaced by hereditary disease," the above writer suggests that restraint upon reproduction may be justifiable. The question constantly arises as to whether consumptives

* The matter was submitted to Pope Gregory XVI in 1842, by Bishop Bouvier. The papal judgment declared that "the confessor is not usually called upon to make inquiry upon so delicate a matter as the *debitum conjugale,* and, if his opinion is not asked, he should be silent." (See Bouvier Dissertation in Sextum Decalogi præceptum: Supplementum ad Tractatum Matrimonio, 1849, pp. 179-182. Also Ellis' "Sex in Relation to Society," pp. 590-591.)

and other invalids should be barred from the happiness of married love. No one considering the matter from the racial point of view would recommend the victims of incurable hereditary maladies to produce ill-fated offspring; but many would agree that it is cruel to deny the solace of conjugal affection to persons thus afflicted. What can be said in the case of a wife who cannot bear another child without the risk of death? Would it seem humane or moral to condemn her to celibate living? These are questions for the individual judgment and decision.

On the other hand, the spread of Neo-Malthusian restriction among the prudent, as well as the luxurious and the selfish, and the reckless production of large families among the socially-submerged class, the chronically feeble, the underfed, the mentally defective, the diseased, and the criminal, sets up a difficult problem for society. It is well-known that the thrifty, the hardworking and the industrious in the western nations, Catholic as well as Protestant, tend more and more to practice family limitation, and it has been pointed out that this may involve a loss of good citizens to the community. The Dutch people have grappled with this problem by the diffusion of physiological instruction among the poorer population, and the experiment up to the present has had socially beneficial results.

The Rev. H. Northcote is right in stating that,

"If in our days marriage is increasingly difficult, yet morally as needful as ever, people should consider what legitimate ways there may be of making it easier of access." Dean Inge, of St. Paul's, is of the opinion that the recurrent panics concerning the declining birth-rate are unjustifiable. "The fall in the birth-rate," says the Dean, "has been an unmixed benefit for the working classes, and has, perhaps, saved the country from revolution." Dr. Saleeby, in "The Methods of Race Regeneration," discusses this question with due heed to the fact that some men and women may be fit to marry, but not fit to continue the race.

Most important for healthy parentage is the proper care of mothers, potential or actual. The influx of women into occupations regarded as masculine should not greatly threaten motherhood. Exercise of the right kind is undoubtedly beneficial to women. No one who has traveled through the rural parts of Spain and Portugal, where so many women wield that very ancient implement of feminine labor, the hoe, and where much of the tillage is the labor of married and single women, can have failed to gain the impression of a fine race of mothers. There are, however, employments involving inner strain, or extreme fatigue, or work in unhealthy surroundings which imperil maternity and deteriorate classes of women. The frequency of falling of the womb has been noted in another chapter. It is attributable in many

cases to over-severe exertion, especially the lifting of heavy weights. There are chemical and alkali workers who suffer ailments, and die prematurely, through their occupation. In many ill-paid industries, wherein women work hard and for long hours, and are under-nourished, there is much illness among mothers, many still-births and miscarriages, great risks in childbirth, and marked degeneration of offspring.

In the class favored with means and leisure, motherhood is influenced by artificial living, inadequate exercise of the body, injudicious feeding, and often by neurasthenia and hysteria. The upper-class women, unless we except those of sporting or athletic tastes, suffer from over-feeding, too much luxury, and a lack of muscular exertion. Many cannot perform any of the maternal functions in a completely normal manner. During pregnancy, the incidental trials are exaggerated by dyspepsia or nervous affections. Delivery is often complicated, prolonged, and painful. General flabbiness, and wasting of the muscles through disease renders parturition dangerous, or at least more acutely painful than it need be. Often the pampered woman is unable to suckle her child.

Over-work and under-work militate against healthy motherhood. Complete inaction during early gestation is not necessary, and is unfavorable to mother and child. The rich woman suf-

fers from her luxury; the poor woman from her want and overstrain. After childbirth, the wife in easy circumstances can afford the time for rest and recuperation. The working mother cannot spare the essential weeks for repose. She is often up and about within a few hours of delivery. We use our mares better than our human mothers. There is, indeed, an absence of humanity in our neglect of the mothers of the toilers of the community. The terrible figures of infant mortality in industrial centers constitute a damning indictment of our social system. From 1898 to 1901 the infant death-rate in London, for the first three months of life, rose to 75 per 1,000. In 1910 there was no indication of improvement, and the death-rate among young children is still very high.

Modern authorities upon obstetrics counsel from one to three months' rest for women during pregnancy. In France, Pinard recommends abstention from all exertion during the last three months. The results of this repose have been excellent (see "The Task of Social Hygiene"). Rest is absolutely important for the sake of both mother and babe. Premature births are one result of insufficient repose and a few years ago it was stated that premature births are increasing in England. We are far more concerned with "industry" than with motherhood and the well-being of the race. A rapacious commercialism is the cause of endless disease, mortality and misery.

Economically speaking, our neglect of the mothers is a loss. If we want a robust working population, we must take care of the workers, and especially the women workers.

Feeding up during gestation is often carried to excess among the prosperous members of the community. The coming child is not benefited by the mother's prodigious consumption of food. It is thought by some observers that a liberal meat diet is disadvantageous. Infecundity has been traced to over-eating of flesh foods.* Alcohol must be used with extreme moderation, or perhaps better still, not at all. There is proof that alcohol gets into the blood stream of those who use it freely and constantly, and as the fœtus is nourished by the mother's blood, the risk is manifest. The more flourishing wives of the wage-earning class often drink large quantities of stout or porter during suckling, under the belief that malt liquors increase the flow of milk. As a matter of fact, the use of alcohol, except in very small quantities, injures the mammary glands and affects the secretion. The best fluid for the mother to drink is milk, not stout. Any form of food or drink that induces acidity should be avoided.

In all the large towns of Europe and America many wage-earning wives, and very frequently

* At the conference on the decline of the birth-rate in England (1916) the following factors of infecundity, apart from artificial restriction, were cited: syphilis, alcohol, meat diet, brainwork, and gonorrhœa.

wives married to working-men, but not engaged in labor outside of the home, are unable to suckle their children. In some cases the milk supply is insufficient, and in others there is a complete lack. In some of the German cities 60 per cent. of working-class women cannot suckle their infants. The naturally fed infant has a better chance of a healthy life and vigor than the artificially-fed. Premature deaths among children are due in a fair number of instances to artificial feeding. Even feeding by a foster mother or "wet-nurse," cannot be compared to suckling by the actual mother. The mortality of babies suckled by strangers is much higher than that of those nourished by the mothers.

During lactation, or suckling, the mother should strive to preserve an equable temper and to avoid excitement of an injurious character. Psychic states affect the milk, and may check its flow. Apprehension has been known entirely to arrest the supply (Napheys). Boerhaave believed that the milk of a bad-tempered woman was a cause of epilepsy, but I have not heard of any modern medical support for this view. A scanty secretion of milk may result from over-indulgence in eating, as well as from under-nutrition. Physicians advise moderation in marital intercourse during the period of suckling.

Our coming into the world is a painful process. Why the giving of life should often be accom-

panied by agony, and always by some degree of suffering, is one of the mysteries of natural dispensation. With animals, in a state of nature, birth is not frequently complicated or very painful; but domestication appears to intensify all the risks of parturition, while the attendant suffering is somewhat increased. Among savage races childbirth is comparatively simple, though there is no doubt that mishaps and accidents occur. That primitive women are not immune from the pangs of giving birth is evident from the fact that some uncultured tribes administer drugs at the time of delivery. The ancient Hindu people used the fumes of charcoal for lessening the ordeal of motherhood, and the same practice survives to-day in parts of Africa.

The theory that the travail of maternity is a part of the curse pronounced upon woman in the Garden of Eden was upheld in our country, until scientific obstetricians disregarded popular prejudices and resorted to the use of chloroform for women in labor. Simpson of Edinburgh, the discoverer of this anæsthetic, should be regarded as one of the greatest benefactors of humanity. Like all men who endeavor to lighten the burden of life for others, Simpson was misunderstood, reproached, and vilified. The Scottish ministers of religion assailed him with the text: "In sorrow shalt thou bring forth children." Simpson rejoined with the words from Genesis ii. 21: "And

the Lord God caused a deep sleep to fall upon Adam and he slept; and He took one of his ribs and closed up the flesh instead thereof." The theological opponents of the discoverer would no doubt have expressed surprise, and probably horror, had they suspected that his body would be interred in Westminster Abbey, one of the greatest of our churches, and his fame confirmed by a laudatory inscription beneath his bust.

The charge of impiety against surgeons who used anæsthetics in obstetrical practice was considerably modified when Queen Victoria, in 1853, was safely and painlessly delivered of an infant while under the influence of chloroform administered by Sir James Simpson. What was permissible for a queen became sanctionable for her subjects, and narcosis became a common procedure in midwifery cases. There were abortive attempts to suppress the use of chloroform by law, on the plea that the procuring of unconsciousness was illegal; but this preposterous intervention was suppressed by counsels of science, humanitarianism, and common sense.

If any interference with manifestations of pain is immoral or irreligious, then every consistent opponent of anæsthetics should refrain from seeking other forms of relief, and forbid medical counsel and treatment. The use of chloroform has saved countless lives, and mitigated human suffering to an incalculable extent. In childbirth,

chloroform is not considered a perfect narcotic, though it has spared much pain. Other anæsthetics have been employed experimentally; but nitrous oxide, chlorethyl, and other agents have not proved entirely trustworthy. The latest discovery is scopolamin, or scopolamin-morphine, which is used to induce a state known as "twilight sleep."

This condition of somnolence is effected by hypodermic injections, and there are none of the unpleasant after-results that sometimes follow anæsthesia under chloroform or ether. The heavy sleep lasts for about five hours, and during that time the child is born. "The most remarkable quality of this narcotic is that while the mother retains her normal muscular functions, and is in such possession of her mental faculties that she can obey the doctor's or nurse's requests—can, in fact, coöperate in the entire birth process—she afterwards retains no memory of what she has done or of what has occurred because of this interruption in her mental associations caused by the peculiar hypnotic quality of scopolamin-morphine. If the messages of pain flashed along the nerve wires they were refused admission by her memory." ("Painless Childbirth," Hanna Rion.)

Twilight sleep in childbirth has been on trial for about twelve years. Practitioners assert that this narcosis, or forgetfulness, is an immense boon for delicate and nervous mothers. Its em-

ployment has removed the extreme dread with which many women anticipate the anguish of childbearing, and induced some, who were opposed to pregnancy, to bear several children. Hanna Rion states that in sixty-nine medical reports submitted to her, the doctors affirm that scopolamin-morphine has no dangers for the infant. Sir John Halliday Croom, Professor of Midwifery, Edinburgh University, has used the drug in private and hospital practice since 1908. Dr. Constance Long, President of the British Association of Registered Medical Women, has employed scopolamin-morphine among her patients, and is strongly in favor of the practice becoming general among doctors. She avers that "the dangers to the child have been overstated by British writers. Scopolamin is a perfectly safe drug for the mother provided its dosage is understood" ("British Medical Journal," Jan. to June, 1913).

In another chapter I have described the pelvis, and its bearing upon the first great event in human life, our exit from the womb. A woman with a narrow pelvis is certain to suffer more in parturition than one whose pelvis is wide. In such cases birth is scarcely a normal process; resort must be made to mechanical devices for safely delivering the infant, and often for the saving of the mother's life. It is hardly correct to say that civilization is the sole cause of complicated labor and delivery. Accidents occur among the domes-

ticated mammals. Primitive women are exposed to risks, though they are far less prevalent than among the advanced races. Malposition of the uterus is a very common disorder which complicates childbearing. If we agree that parturition is a normal "physiological pain," we must presuppose first that the bulk of civilized women are entirely normal and sound. But everywhere women are more or less liable to complex conditions in childbirth. Normal delivery may be expected in the case of a thoroughly developed and vigorous woman; but very many modern women in the civilized communities are ill-developed and feeble. Hence the very prevalent use of instruments in obstetrics. Bokelmanns, a German physician, admits the necessity for using forceps in 40 per cent. out of 335 private cases (Rion).

The outlook regarding maternity in the future becomes brighter when we reflect that the standard of general health among women is improving. Improvement may be slow, and scarcely perceptible in some portions of the community, nevertheless, among the middle and upper classes in England a finer type of physical womanhood is becoming noticeable. The introduction of outdoor games, athletics, and gymnastics into girls' schools has had good results. Cycling, hockey, tennis, swimming, and cricket have undoubtedly developed breathing capacity, increased muscular power, braced the nerves, and taught courage and

endurance. Even now the great majority of our adolescents, as remarked by Stanley Hall, do not play enough in the open air. Many are sent to sedentary occupations during the chief period of bodily growth and development. The abandonment of tight-lacing among many educated women is one of the factors of improved health. Women are learning that beauty accompanies health and strength, and many nowadays do not fear that physical exercise will detract from feminine grace. Various athletic tests have proved beyond question that women who wear corsets are much less capable of physical endurance and of muscular exertion than those who dispense with them.

When we descend in the social scale the promise of the future is less hopeful for women. A great mass of women who have to labor for a mere livelihood are in a terribly neglected physical state. Many are very overworked, and employed in unhealthful tasks, often condemning them to the constant inhalation of foul air, and debarring them from the sunlight. Resistance to fatigue is undoubtedly greater among the young women of the comfortable class than among the average girls employed in factories and workshops. The height of the wealthy orders is always greater than that of the poor. In all commercial-industrial societies, the daughters of poverty are sacrificed for the daughters of wealth. The consumptive, neurotic, half-starved seamstress is an ap-

palling contrast to the girl of the wealthy class, who rides to hounds, drives a motor-car, and lives in perpetual picnic.

According to Mr. Rowntree's investigations in York, more than half of the children in the poorest section of the city are classed as "bad," in the physical sense. Their bodies are puny and feeble; many have sore eyes, hip disease, and swollen glands. Most of the girls marry young, and have large families. Masses of the population are underfed. Under these conditions healthy parentage is out of the question. Both mother and children are emaciated. A young child should have a quart of milk daily. The year-old children of poorly paid workers very rarely get a pint a day. Well may Mrs. Pember Reeves remark that it would be almost better to say "the poor should not be allowed to have children," than to pretend that they could "house, clothe, and feed them very well on the money at their disposal if they chose."

Our poets rhapsodize upon the loveliness of motherhood, our clergy praise and bless maternity, and our commercial magnates assert that we must produce more workers; but only the few in the community are seriously concerned with the care of mothers and the proper protection of the offspring of the mass of the population. Whenever we speak of "the sanctity of motherhood," let us recall the poignant fact that society at large

shows no moral, or even economic, perturbation at the enormous avoidable suffering of a great host of mothers, and the wastage of infant life, due in large part to the social disease of chronic poverty.

The devastation of the war has stimulated several much-needed reforms, and it is a hopeful sign that the protection of motherhood in England is now being discussed by medical authorities, sociologists, and politicians. In America the system of pensions for mothers of the less protected industrial class is already having excellent and marked results.

It is coming to be realized that the mother is not esteemed and cared for as she should be in a progressive and humane state of society. As Emil Bergerat, the well-known French social writer, points out: "The mother by virtue of the office which she fills is nothing less than a State functionary, and if we only think of it, hers is the fundamental, vital, and organic function, without which all falls to the ground." He contends that a poor woman who bears children "has a right to her stipend not as a favor, but in equity, as the moral and practical due of her contribution."

George Bernard Shaw, who has always voiced the case for maternity, says that the way to combat the poverty of many mothers is simply to give them money. He states that we give assistance to the mothers of illegitimate children, therefore why not assist the mothers of the legitimate?

Children reared in indigence are a serious loss to the community. They are sickly, feeble, unfit to struggle for a livelihood, and incapable of reproducing healthy offspring. It is true economy to subsidize motherhood. In the long run, the scheme saves the taxpayers' pocket by diminishing disease, want, and juvenile crime. The most significant indication of the ameliorative power of money among the poor is the fact that the pensioned mothers invariably become better mothers, and develop a keener solicitude in the care of their families.

The humanitarian spirit of our French neighbors and valiant allies is expressed in their social anxiety for the care of mothers and their children. Most of the efforts for reducing child-mortality have their origin in France. The question of rest for pregnant women has been long discussed in that country, and measures instituted for ensuring the scientific care of maternity. Paris has several excellent sanatoria for mothers, and institutions for providing women with advice on their own health and that of infants. Illegitimate children are cared for, and infanticide and child desertion have been much lessened.

Sir James Crichton-Browne, in his address on "Mind, Brain and Education," before the International Congress on School Hygiene, 1907, said that "underfed women, with impoverished blood, will bring forth children in some ways, or in some

degree, pinched, and the pinch is not unlikely to be in that supreme and exacting organ, the crown of the nervous system, which is so busy growing during fœtal life, and which then lays down the foundations of its many mansions, plots out its fields and embankments, and maps out its main thoroughfares. . . . Of all the infants born in our large towns, some 20 or 30 per cent. are visibly damaged at the time of birth, and of 70 or 80 per cent. that pass muster then, some probably bear in their nervous system hidden marks of maternal privation that will come to the surface by and by."

The hunger of mothers and the hunger of their children have a deteriorating and demoralizing effect on the individual and the community. Well-fed children are undoubtedly more tractable, intelligent, and capable of resisting disease germs than the underfed. In every instance of the feeding of school children there has been an improvement in the capacity for learning, a raising of the standard of physical health, better growth, and less bad conduct. Not only are the children of the poor neglected. Dr. Clement Dukes, of Rugby School, tells us that acquired preventable deformities, due to inferior nurture and education, are not uncommon among the children of the upper classes.

Ill-nourishment in infancy, often the result of the rich mother's disinclination to suckle her child,

is one cause ascribed by Dr. Dukes for infantile scurvy and rickets. The necessity for milk in the dietary of infancy is paramount. In childhood, fat, starches and a generous sugar supply are required for building up the body and supplying heat and force. The under-nourished children of the nation are a menace to the race and posterity. They cannot become thoroughly efficient citizens and healthy progenitors. The badly-fed child suffers quickly from physical and mental fatigue. He is inattentive to teaching, his memory is defective, and efforts to concentrate are painful and exhausting.

The hitherto baffling problem of the determination of the sex of offspring still engages a number of scientific and medical minds. Much speculation and experiment has been directed to the discovery of this secret of Nature, but no absolute and completely satisfactory results have been obtained. Rumley Dawson, in his interesting work, "The Causation of Sex in Man," gives personal evidence of his success, as a family physician, in fixing the sex of children by the regulation of marital intercourse. The theory that ova from one side produce males, and from the other females, is not new, and various experiments have been made from time to time, based upon this phenomenon. Dr. Dawson certainly appears to have established this theory. He holds that the male and female ova enter the uterus alternately

during the menstrual period, and that, by the timing of conjugation, after the birth of the first child, either a male or female child can be propagated. Several instances are given of the success of this method of determining sex.

Other investigators of this enigma maintain that sex determination is a question of nutrition. It has been said that in times of famine more males than females are born. The somewhat under-nourished woman would, therefore, apparently tend to produce boys, while the well-fed would tend to give birth to girls. There is a plausible support for this view in the fact that the bees can produce the fertile queen by liberal feeding, and that underfed caterpillars result in male butterflies. Experiments have been made with rabbits, sheep, and other animals, and some of the results seem to point to the possibility that the diet of the mother has an influence upon the sex of the progeny. Another theory is that sex is determined by the stronger or more dominant partner in marriage. It has been assumed that female infants are derived from the more potent parent, whether male or female. There is a theory of Girou that the less vigorous of the progenitors decide the sex of the child. It has also been suggested that an old father produces males.

Another mystery of genetics is the much-discussed maternal impressions and their effect upon the unborn child. Probably most women believe

that shock or fright during pregnancy may have physical or mental consequences in offspring. Many more or less probable testimonies have been collected. Some of the old physicians believed that the mother has power to impress traits and aptitudes upon the fœtus during the nine months of gestation. We have all heard of pregnant women who have been startled by a dog, and given birth to infants that have canine physical characteristics, such as thick hair on some part of the body, etc. Some of the alleged cases of the inheritance of maternal impressions are certainly remarkable. The question undoubtedly merits careful inquiry.

If we cannot decide beyond doubt that a concentration of the expectant mother upon music or line and color will dower the child with musical talent, or the artistic sense, we can be sure that the pre-natal influence for good or ill depends to a considerable extent upon the conduct of life during pregnancy. We know that alcohol consumed by the mother can affect the ovaries and the shaping child in the womb. We know that melancholy, anxiety, and anger produce changes in the blood pressure, and the blood quality of the mother. We know also that the chemistry of the milk and the sufficiency or insufficiency of the supply are affected by mental and emotional states. It is therefore palpable that the life led by the mother during the growth of the infant

within her body has results in the after-natal existence of the child. No doubt the harmonious exercise of body and mind during pregnancy, and right regard to needful repose during the later stage, combined with proper dieting and general hygiene, afford the best conditions for both the mother and the babe that is nourished within her.

The great modern advance in obstetrical knowledge has lessened illness and suffering among mothers, and spared the lives of many women and newborn infants. In the days of rough-and-ready midwifery, and the unqualified monthly nurse, there was an appalling amount of sickness and mortality arising from maternal cases. Labor was sometimes prolonged for days. Many newly-born babies were lost through carelessness. Uncleanliness was the cause of a terrible prevalence of puerperal fever. Antiseptics and disinfectants were neglected. To-day the inevitable risks and pains of maternity have been diminished by science in the lying-in chamber and the hospital.

The subject of the care of infants, and the training of the young in body and mind during childhood, puberty, and youth, cannot be treated adequately within the space of this volume. A few pages of generalizations must take the place of a discussion which demands at the least a lengthy book. We have seen that there is every hygienic and considerable psychic benefit in the natural feeding of infants at the mother's breast.

After weaning, many children of the well-to-do classes are grossly overfed. One notes a large percentage of young children who can only be described as too fat, and whose bodies present signs of indigestion, puffiness, and even obesity. Some parents imagine that health is only attainable by excessive alimentation.

As a contrast we see many indications of underfeeding and malnutrition among the children of the poor. The baby clinics, mothers' institutes, and maternity lectures are ameliorating the lot of a number of working-class children, but this movement of puericulture needs to be very widely extended. While all high-handed and arbitrary interference in the domestic sphere must be condemned, it is in the interest of the whole community that the mothers of the poorer population should receive proper instruction in the care and feeding of the family. We need in England more institutions for mothers similar to those established in France, through the humanitarian and scientific enthusiasm of Budin and Pinard, and in Belgium by Miele, of Ghent. "Every girl at the end of her school life should be expected to pass through a certain course of training at a school for mothers," writes Havelock Ellis.

The care of the body and the laws of health should be taught to children from their earliest years. Psychology and hygiene, simplified and made interesting, may be made familiar subjects

at the beginning of the school age. It is truly lamentable that the vast masses of the population of all classes know scarcely anything of the structure of the body and the functions of the most important organs. All children should be encouraged to take an interest in natural history, the habits of animals, and the wonders of life in its lowly forms and in mankind. Anthropology and folk-lore may be rendered as fascinating as fairy stories or adventurous romances. Is there a boy who is indifferent to stories about Red Indians? The study of primitive folk is an excellent basis for the study of modern history, the manners and customs of civilized man, and the examination of his superstitions, beliefs, fantasies, and moral conduct. There can be no good citizenship without a humanized education. For too long we have spent the mental energy of youth in the absorption of less illuminating knowledge, such as the genealogy of Hector, or a futile chronology, while we have neglected the philosophies and sciences that aid in the formation of broad judgments upon life and men, and fit the young man and young woman for socialized living.

Play lessons and entertaining lectures, Nature study and travel, craft-work, and the cultivation of intellectual hobbies are more educative than rote lessons, "cramming" for examinations, and "fagging" at a loathed subject. A principal art of education is to discover a bent and to cultivate

it. Every capacity or talent should be encouraged, and not suppressed because it is supposed to be useless in the struggle to "get on" in the commercial sense. We need much diverse intellectuality for constructive and ameliorative purposes, and any kind of tutelage that is not primarily concerned with the development of the social instinct of the human herd is almost wholly stultifying.

There can be little doubt that the subject of sex, its normal manifestations in the individual, and its reactions upon society, is of the supremest importance in the psychic and moral education of adolescents of both sexes. Any scheme of pedagogics that omits this instruction is imperfect. Sex gives rise to the deepest problems of personal life and relation of the individual to society. These problems are eternal, and vastly significant in the formation of character, the outlook on life, and the direction of moral conduct. The tremendous secret preoccupation with sex, which comes to the great majority, if not all, of men and women in youth requires directing in healthful channels, or emotional, mental, and moral accidents and injuries can scarcely be avoided.

CHAPTER IX

SEX AND THE COMMUNITY

Life begins in an albuminous substance known as protoplasm, a term introduced by the botanist, Mohl, in 1846. In plants this viscous material is mobile, and is found on the inner surface of the cell wall. The physical basis of life has power of locomotion in mosses and ferns. All the parts of a plant concerned with propagative, and not with individual growth, are the reproductive, or flower and seed forming organs. In the lowlier forms of vegetable life, reproduction is asexual, *i.e.*, by division or splitting of the one-celled organism. Higher in the scale of evolution is the sexual mode of continuing the species, as exampled in union or conjugation, and the fertilization of the female ovule by the male spermatozoon. Human love springs from the affinity of germ cells.

We need feel no shame that the earliest foreshadowing of man is to be traced in the ascidians, worm-like creatures, which combine the two sexes in the individual. The higher the species, the more elaborate is the sexual apparatus, and the greater the part played by the sex instinct. There is a glimmer of love in the fishes. The devoted male

salmon fights sometimes to the death in the protection of the gravid, or spawning, female, and attends her vigilantly while she hatches her eggs. More developed by far is the sexual instinct in birds, for among them we find plentiful examples of attachment, fidelity, and altruism in mating, and the protection of the young. In the mammals, the highest class of vertebrates, sexual and parental love are still more intensified by the development of the brain in greater intelligence, the bringing forth of living young from the body, and by the process of nourishing at the breast. From the protoplasm of the minute one-celled protozoa we rise to man, the highest product of this universal substance.

In ownership and marriage we must look for roots of the laws and institutions of competing modern states, for, as Karl Pearson states: "Sexual instinct and the struggle for food have both separated and combined individual men; in them we find the basis of both the egoistic and the altruistic instincts of both individualism and socialism in the most fundamental sense of these terms." The study of human society is, therefore, largely the study of sexual biology, anthropology and psychology. The origins of the moral sense, religions, æsthetics, poetry, property, communal living, and endless social customs are to be found generally in the instinct of sex.

The basis of culture is the family. Man is a

gregarious, or herd, animal, and the family may be called the primitive nucleus of society. The patriarchal family links up for social reasons with another family, and village life begins. In time the village community grows, and other communities arise and combine to form a tribe, and ultimately an ordered State.

The history of ancient primitive marriage is somewhat nebulous. We have one school of investigators who incline to the view that, as monogamy, or single mating, is the custom of many of the higher animals, our earliest ancestors were probably monogamous. This theory is opposed by another school, who find alleged evidence of a state of promiscuous sex unions, or agamy. The hypothesis of Bachofen that women begin to revolt against promiscuity, on pleas of establishing the ownership of children, is based upon the theory that the maternal instinct would tend this way naturally. Hence was derived descent from the mothers, instead of the fathers, and the institution of the matriarchal form of wedlock. There are certainly existing traces of the Matriarchate, or maternal rule, in several parts of the civilized and uncivilized world.

This much-debated question received support for the matriarchal theorists in the fact that the aborigines of modern Australia have a form of sex relationship, suggesting an intermediate state between promiscuity and monogamy. This is

group marriage, in which a number of men marry in common a number of women. From this system, it may seem a step to single marriage. Furthermore, among the Malays, and in Hawaii, the natives term "father" all men old enough to be their progenitors, and "mother" all women who are old enough to be their mothers.

The opponents of the theory of primal sex promiscuity discover evidence that monogamy was the original form of marriage. Even among the polygamous races we find "the wife," or "chief wife," or favorite, which seems to show that plural marriage developed from monogamy. There are still several instances of tribes of a very primitive character that practice strict monogamous marriage. If promiscuity were a phenomenon of barbarism, we should expect to find it among the lowest races in the scale of development. We may fairly say that monogamy is probably the oldest and most universal form of marriage.

Marriage has passed through three important stages—capture, purchase and contract. The purchase or barter marriage was a simple arrangement by which a man bought a wife with money, or the exchange of cattle, implements, or weapons. Contract matrimony, practiced by the Greeks and Romans, was a forward step for women, as in some cases the parents provided the bride with a dowry. It is this form of marriage, in modified

forms, that survives to-day among the property-owning classes in all civilized societies.

The socializing influence of the sex relationship is demonstrated among savage people in all parts of the world. Everywhere we find stringent regulation of marriage, in whatever form it may be practiced, from polyandry or polygamy to group marriage and monogamy. Promiscuity is the rare exception among primitive people. It is the higher races that exhibit the most marked predisposition to ephemeral sexual association. The so-called licentiousness of savage tribes, as sometimes instanced in festivals or orgies, is for the most part a ritual ceremony, often of a solemn character. The orgy is usually a rite for ensuring the fertility of the earth and the fecundity of cattle. Sex taboos show that sex is sacred and awe-inspiring. There are many obligations to chastity. Success in war and in the chase is believed to depend upon continence. In some communities there is enforced restraint in the conjugal relationship, and there is often complete separation of the sexes. Westermarck has shown that parental love among the primitive races is usually much more powerful than sexual love.

While it is evident that there are more stoical denials and ascetic restraints among primitive people than among the cultured, we must remember that savages are frequently less sexually virile than the civilized. There are some races that re-

main continent for long periods, and are only obsessed by seasonal desire. Others are poorly nourished, or their diet is of an unstimulating character. The savage is also deficient in imagination, and love makes no strong psychic or emotional appeal to him.

The monogamy of barbarians and civilized alike does not arise from religious sanction or law, but from natural evolution, and an adaptation of the sex relationship to the needs of the bulk of people. This does not conflict with the fact that civilized forms of religiously and legally sanctioned single marriage do not satisfy all the members of a society. There are inequalities and imperfections in marriage laws, but discontent with these does not negate a monogamic bias.

One essential and sound reason for single marriage is the family. As a matter of fact monogamous marriage is practically compulsory whenever the well-being of offspring is duly considered. The trinity of father, mother, and child is best preserved in monogamic union. But the commendation of this form of union does not necessarily imply a complete approval of existing marriage enactments. We may esteem monogamy, but rebel against legal indissoluble matrimony. Indeed, a high regard for the single marriage urges many persons to secure reform in the present law of divorce, which undoubtedly threatens

the moral status of matrimony by the enforcement of cohabitation upon reluctant spouses.

"The sexual function forms the most powerful factor in individual and in social life," writes Krafft-Ebing. "It is a mighty impulse for bringing into action our most effective energies for acquiring property, for the foundation of a home, for rousing altruistic feeling for a person of the other sex first, and, later, for one's children, and, in a wider sense, for the whole human family." It is the direction of this great racial function that determines, in the highest significance, the stability of all human societies.

In mercenary marriage, as in prostitution, the sensuality of man, and the pecuniary dependence of woman upon man, are the main incentives. In such unions one cannot recognize a "rousing of altruistic feeling." They are simply marriages of convenience; and it is perhaps the truth that the great majority of conjugal alliances in the nations of the West are founded upon the property basis, or the exchange of a woman's sex value for a home, social position, or riches. There are some people who approve and recommend this motive for wedlock. It is urged that many men and women are deficient in the capacity for fervent love, or devoid of deeper emotions and complex sentiments. No doubt this is true of a considerable number, especially in the commercially ambitious communities, where energy is chiefly ap-

plied to the accumulation of possessions. Love in its finest flowering demands not only aptitude for passionate ardor, but leisure for its cultivation and expansion. Hard and incessant toil is adverse to love. The continual concentration of the mind upon exacting work or business, and the expenditure of cerebral and nervous activity upon money getting, leaves only a small residuum of interest and energy. In any society enormously preoccupied with business or fatigued by toil, sexual love become a frequent substitute for the deeper psychic affection between man and woman. There is no time for companionship, no inclination to share intellectual sympathies, and no surplus energy for mutual recreation. Barter marriage takes the place of love marriage, and real conjugal comradeship is rare.

Marriage under these conditions may tend, to some extent, towards social solidarity, and an outward manifestation of sexual morality. But such relationship of the sexes scarcely promotes a development of the nobler qualities of heart and mind in man or woman. If love is not deep, sincere, and mutual, wedlock is not, as it should be, the most intimate, solacing, and inspiring of all human associations. In the main, mere contract marriage, in which the passion has only a small part, and the sense attraction is evanescent, makes for social disintegration, and not for cohesion. Mutual indifference usually characterizes such

unions sooner or later. The man who has bought a pretty woman grows dissatisfied when her charms fade. The woman who has thoughtlessly married without deep conviction of affection and passion often awakens to the cold truth that she has lost all chance of experiencing love. For the husband there are the distractions and absorptions of a profession or business; but for the wife there is the dull monotony of a loveless domestic existence.

The economic dependence of woman in the past, and to a large extent in the present, has menaced, and still menaces, conjugal love. Woman's sheer despair of supporting herself by her own exertions forces her in many cases to adopt marriage as a career. Sometimes, lovelessness and the terrors of an aged spinsterhood impel many women to snatch at the first chance of matrimony. The redundancy of women in the population accentuates the problem. It has been said in the past that the unmarried woman had only two refuges open to her, the nunnery or the life of the courtesan. The tragedy of "the superfluous woman" is fortunately less poignant to-day than it was fifty years ago. By sheer courage and persistence, women have claimed the right to work outside of the domestic sphere.

There can be no doubt that the reforms in the status of women, notably the earning of livelihoods, have afforded her a fuller freedom in love

choice. The independent woman becomes more and more discriminating in the selection of a mate. She is no longer haunted by the fear of a penurious lonely existence. Her interests are increased, her intelligence is expanded, and she develops social enthusiasm, and zeal for progress. The chance of finding love in marriage is raised to fair probability. The wage-earning or professional woman associates more freely with the other sex, and has better opportunity than her home-abiding sisters for insight into masculine character, idiosyncrasy, habits and propensities. Her field of selection is widely extended, and her judgment gains by observation and experience.

Walt Whitman's ideal "city of lovers and friends" foreshadows a possibility of the future. Such a social state can only be attained by reconstruction, and remediable endeavors in sexual reform. The denial of love endured by a great mass of virile men in the flower of manhood and by a greater mass of normally emotional women, in the best years of womanhood and potential maternity, is a social wastage of the most serious character. That a host of men and women should be mateless through poverty is a reflection upon our reputed humanity and good sense.

Deferred marriage is a cause of prostitution, and prostitution is also a cause of deferred marriage. Here we have a social vicious circle in a flagrant form. Now and again we awaken from

a long sloth, and demand "the cleansing of London," the suppression of harlotry, the legal detention of girls for alleged solicitation, more interference with questionable literature, stricter censorship of the stage, and many other measures for combating the irregularities of the strongest human impulse. Until the war began to inspire the fear that we should have fewer laborers and soldiers in the future, no one suggested that more marriage and earlier marriage should be encouraged in this country. No one appeared to reflect that one effective means for diminishing "illicit love" is to provide facilities for obtaining licit love. No authoritative voice was raised to propose a course whereby the irrepressible natural passions of man should be naturally appeased, and woman's longing for man's love and for motherhood be normally gratified. We merely preached resignation to the involuntary celibates, and threatened the tempted and the fallen with rigorous penalties.

In the matter of nutrition, we certainly attempt to guard the population against death from want. For the insistent sexual desire, we have no scheme for providing the impecunious with facilities for moral, physiological, healthful gratification. We have, indeed, been wont to impress upon youth, and young manhood in its hey-day, that this yearning is essentially iniquitous. We have declared that the maiden who naturally and frankly avows

a desire for love is forward, indelicate, or immodest. We have looked upon love-making almost as a transgression, and penalized marriage by making it as difficult as possible.

There is no hope for a widespread chastity while tremendous obstacles impede the man or the woman who would marry, but cannot. We shall never establish sexual purity in society while love is complacently regarded as a thing of barter between the sexes. We shall fail to foster altruism in love, and render marriage a supreme agent of morality, so long as we persist in our low evaluation of sex. We shall have no sane, practicable, humane, and effective system of sexual ethics while the great bulk of the people remain in the darkest ignorance of sex physiology, and the relation of the sex impulse to all that is highest and finest in the life of mankind. Until we rightly appraise and socialize the instinct of sex, we shall endure the worst evils of present day society. Our neglect of this supreme power is the cause of the chief part of the sin, disease, and misery that afflicts the community.

The reckless anti-social sensualist, the prostitute, and the sexually-starved female celibate are three conspicuous anomalies of civilized life. Physiologically and morally, these three phenomena of "progress" continually jeopardize the race. All prolonged involuntary continence of an absolute nature limits human power and tends to steriliza-

tion. All excesses tend in the same direction. This chaos of our erotic life is partly the outcome of centuries of the fantastic thinking upon sexuality, which is substituted still for direct and rational thought. Our codes and laws regulating sexual affairs are based upon an accumulation of superstitions and primitive surmises. In no other sphere of human thought has unreason triumphed so signally. We have consistently ignored physiological truth all along the line. Only at the present moment in our own country are we tardily emerging from the profound darkness that has encompassed the sex question. The policy of suppression and burking the truth has left us with a huge mass of fossil *débris,* which requires colossal power for its removal.

In the civilized societies, the social sex anomalies have been more injurious and grievous for women than for men. The range of the sexual life is wider in women than in men. Women are the life-bearers of the race, and to this end they are shaped by Nature in body and psyche. Their moral well-being, their health of brain and function, and their happiness are bound up with the normal fulfillment of imperative physiological duties and activities. It is a matter of the profoundest importance to the community that women shall live normally. The hygiene of sex is, therefore, of the greatest moment in the life of woman. Conjugal and parental love are the supreme needs

of all normally-constituted women. It is the duty of society to ensure the consummation of these universal longings of natural womanhood.

All consideration of sex problems and of the relations of the sexes must give precedence to the position of woman as the mother. Where ignorance, debauchery, and disease prevail women are the chief sufferers. The true emancipation of woman is in a social renascence of sexual love. We need a complete revaluation of sex, a rational humane sex ethic adapted to race, climate, and social conditions, a psychological appreciation of the enormous import, range, and variability of the love impulse, and a higher emotional æsthetic sensibility in our attitude towards the sexual energy, the source and the very heart of life.*

Barter marriage, prostitution, and enforced celibacy militate constantly against the status of women and the welfare of society at large. All three are factors of slavery and agents of social deterioration for both men and women. On the one hand we have the spectacle of a huge army of non-productive, sterilized, and pariah women doomed to ignominy, and the active distributors of racial poison, and on the other a great host of loveless, infecund, frustrated women cheated of the most precious of life's joys. In a third group are the unfortunately married, who pine

* In "The Great Unmarried" I have suggested remedies for real and pseudo-celibacy and the reform of marriage. (Chapters XIX and XX.)

and suffer under a harsh and inequitable system that offers no honorable means of dissolution. These glaring injustices and evils stand ever menacingly between woman and her birthright of love. Although love between adult men and women is a private matter, concerning them alone, the same cannot be said when the partners elect to propagate children. The production of offspring is an act that concerns the community in a very vital sense. When two semi-insane persons reproduce themselves in a large family of defectives, imbeciles, wastrels, drunkards, and criminals, the community is endangered and burdened. Hospitals, asylums, prisons, reformatories, and, to a large extent, workhouses afford plentiful and lamentable instances of utterly unpremeditated procreation. The socialization of the sexual instinct is the means wherewith responsible men and women in the future will refrain on the highest moral grounds from perpetuating disease and deadly physical maladies.

Parental responsibility can only be secured by a slow process of humanistic education. It is useless to preach prudence in reproduction while egoism is supreme in determining the behavior of a mass of the population. At the basis of civic and social virtue is a desire to help others and to regard the rights and welfare of the whole group, community or nation. This highest form of patriotism is still comparatively rare in even

the most progressive of the human races. When we realize that the activities of the sex life have often wide reaching consequences of the most fatal, anti-social, and disintegrating character, the sense of obligation to our neighbors and posterity will inhibit many of our moral and hygienic offenses.

We need to borrow from the past some of our ancestral profound veneration for sex, but also to eliminate the morbid fears and repulsions that accompanied the sacred taboos. The outcome of fantasy-thinking, myth, superstition, and ignorant conjecture still complicates the task of scientific inquiry and influences our moral decisions. There still linger a curious survival of the fantasy of the inherent sinfulness of sex, and the association of love with the shameful. We have seen that sexual morality has been hindered by false and distorted preconceptions, and irrational traditional guesses. Sex is sacred, not in the ancient connotation of the savage taboo, but in the meaning of pure, or sinless. It is in the misuse or abuse of this dominating instinct that evil and crime result. The right direction, sublimation, and use of the erotic impulse win the highest fulfillment of personal and social virtue.

INDEX

INDEX

Abortion, 202, 252.
Acton, Dr., 129, 181.
Adolescence 43, 48, 53, 59, 60, 72, 73, 168, 185.
Adultery, 101.
Advantages of marriage, 133–135.
Alcohol, 64, 238.
Alcohol and parentage, 163, 261
Algolagnia, 19, 107.
Anabolism, 177.
Anæsthesia, sexual, 97, 100, 103, 104, 140, 178, 199, 206.
Anstie, 100, 133.
Asceticism, 10, 183.
Auto-erotism, 21.
  animals, 24.
  authoritative opinions, 24.
  causes of, 31.
  injuries, 147.
  prevalence, 124, 125.
  prevention, 31 *et seq.*
  primitive people, 24.
  psychic form, 24.
  results of, 30, 31.

Barlow, Sir T., 203, 229.
Barrenness, 202–207.
Bateson, Prof., 247.
Bell, Blair, 47, 199.
Bigelow, Prof., 4, 29, 48–50, 63.
Birth control, 251.
Blackwell, Dr., 182.
Bloch, Prof., 50, 129.
Blondes, 69.
Bosnia, prevention of syphilis, 230.
Breast feeding, 261, 262.
Bridger, A. E., 22, 28.
Brill, 28, 32.
Browne, Crichton, Sir J., 271.

Campbell, H., 208.
Catabolism, 177.
Celibacy, 10, 181, 239.
Change of life, 200, 209, 211.
Chastity, 11, 62, 127, 128, 132, 239.
Children and sex instinct, 16 *et seq.*, 33, 39–44.
  and sex education, 36, 49, 56, 91, 195, 277.
  precocity, 18.
  responsibility to, 244.
  symbolism, 42.
  under feeding, 277.
Clergy and sex instruction, 39.

Coldness (*see* Anæsthesia).
Continence, 27, 48, 59, 63, 64, 89, 123, 124, 128, 129.
Cooper, Dr., 205.
Coquetry, 96, 190.
Corner, Dr., 21, 104, 268.
Corset-wearing, 57.
Courtship, 76, 77, 96.
Croom, Sir J. H., 266.
Curling, Dr., 147.

Dawson, Rumley, 273.
Deferment of marriage, 1, 238, 239.
Determination of sex, 273, 274.
Divorce, 232, 239.
Dubois, Prof., 134, 145.
Dukes, Dr., 26, 29, 272, 273.
Duncan, Matthews, 133, 160, 206.

Early marriage, 130, 239.
Education, sex (*see* Sex).
Ellis, Havelock, 19, 23, 24, 29, 33, 34, 69, 90, 129, 130, 160, 172, 174, 182, 209, 216, 243, 245, 254.
Erotomania, 211.
Eugenics, 74, 243.
Excess, conjugal, 147, 148.

Falling of Womb, 201, 267 (*see* also Womb).
Fatherhood, 121.
Feeblemindedness, 75, 246.
Flogging, dangers of, 19.
Fox, C. D., Dr., 37, 55.
Freud, Prof., 30, 50.

Geddes and Thomson, Profs., 77, 177.
Gonorrhœa, 223–227.
Gowers, 129, 216.

Hall, Stanley, 18, 22, 28, 33 39, 43, 49, 142, 145, 216, 268.
Headley-Balls, Dr., 100, 200, 250.
Herbert, Dr., 174.
Hobson, J. A., 255.
Honeymoon, 93.
Hormones, 47.
Horsley, Sir V., 230.
Husband, the, 116, 121, 141.
Hysteria, 37, 55, 56.

Idealism and love, 39, 62, 236.
Impotence, 124, 161–163.
Impregnation, 137, 159, 248.

Incompatibility in marriage, 109, 117, 118, 144, 193, 249.
Indecency, 35, 36, 50–53, 94, 131.
Infant mortality, 260.
Infanticide, 250.
Infantile impressions, 39.
Inge, Dean, 258.
Intercourse, conjugal, 88, 92, 109, 133, 146–151, 180, 202, 206, 249.
Internal secreting glands, 47, 63, 127.

Jacobi, Dr., 173.
Jung, Prof., 45, 85, 99, 168.

Latimer, Dr., 56, 167, 175.
Libido or vital energy, 6, 20, 187, 240.
Lombroso, 97.
Long, Dr. Constance, 266.
Love and friendship, 87.
  and marriage, 81, 212.
  and selection, 67 *et seq.*
  and sympathy, 66.
  in women, 76–81.
Luther, 63, 132.
Lyttelton, Canon, 22, 26.

Man, choice in love, 66.
  continence in, 123, 124.
  physical traits of, 172.

Mantegazza, 176, 182.
March, Norah, 22, 56, 126.
Marro, 163.
Masochism, 107.
Masturbation (*see* Auto-erotism).
Menopause (*see* Change of life).
Menstruation, 36, 54–58, 89, 142, 143, 173, 199, 206, 211.
Modesty, 92.
Mosso, 33, 57, 134.
Motherhood, 2, 115, 196, 269; maternal influence, 271.
Mott, F. W., Dr., 21, 31, 47, 62, 246.

Napheys, Dr., 203, 205, 206.
National Council of Morals, 3.
Nervous disorder, 30, 31, 44, 77, 83, 84, 100, 105, 147, 201, 210.
Newsholme, Dr., 254.
Northcote, Rev. H., 22, 108, 132, 151, 256, 257, 275.

Ovary, 79, 138, 171, 198–200.
Ovum, 138, 186.

Paget, Sir J., 22, 23, 28, 82, 141.
Pearson, Karl, 20.
Pelvis, 54, 171, 266.
Perfumes, 188.
Perversions, 106.
Pregnancy, 149, 202, 206 *et seq.*, 248, 259, 275.
Premature birth, 2, 260, 261.
Prostitution, 1, 219; causes of, 232–235.
Prudery, 50, 52, 168, 170, 179, 195.
Puberty, 40; instruction in, 45, 73; in man, 89.

Quack pamphlets, 27, 28, 37.

Race-culture, 2.
Renouf, 18.
Robie, Dr., 28, 50, 59, 62, 86, 193, 211.
Rousseau, 19.

Sadism, 107.
Saleeby, Dr., 50, 258.
Savill, Dr., 30.
Scharlieb, Dr., 56, 175, 229.
Schreiner, Dr. Olive, 240.
Schrenck-Notzing, 30.
Separation of sexes, 73.
Sex, dread of, 7, 13, 44, 60, 84.
  education, 3, 4, 11, 12, 40, 60, 86, 91, 171.
  love, 4, 5.
  symbolism, 7, 83.
  worship, 7, 8.
Sibly, 22, 26, 50.
Social Hygiene Assoc., 3.
Spermatozoa, 46, 104, 137, 138, 177, 205.
Still, Prof., 21.
Suckling, 172, 262.
Sublimation, 9, 64, 123, 243.
Submerged complexes, 9, 35.
Syphilis, 75, 203, 219, 223.

Thyroid gland, 47, 199.
Tilt, Dr., 133, 203.
Touch, sense of, 113, 215–218.
Twilight sleep, 262–266.

Vecki, V. G., 104, 105, 124, 129, 137, 147, 160.

Wilson, Helen, Dr., 228.
Womb, 172, 202, 275.
Women, beauty of, 69, 70.
  coldness, 103 *et seq.*
  disabilities, 55.
  fastidiousness, 108, 153, 156.
  injurious garments, 58, 68, 188.
  maternal feeling, 196.
  modesty, 92, 95.
  respiration, 58.
  selection in love, 71.
Wrench, G. T., Dr., 56, 110, 169.

Youthful sentiment, 72.

Date Due			
Ap 5 '40			
Ap 19 '40			
MAR 21 1949			
[illegible]			
[illegible]			
[illegible]

HQ31 .G16
The psychology of marriage,
Princeton Theological Seminary–Speer Library
1 1012 00025 4039